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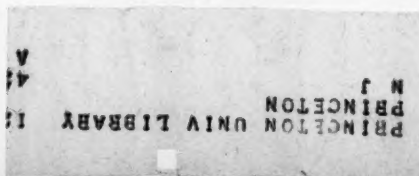
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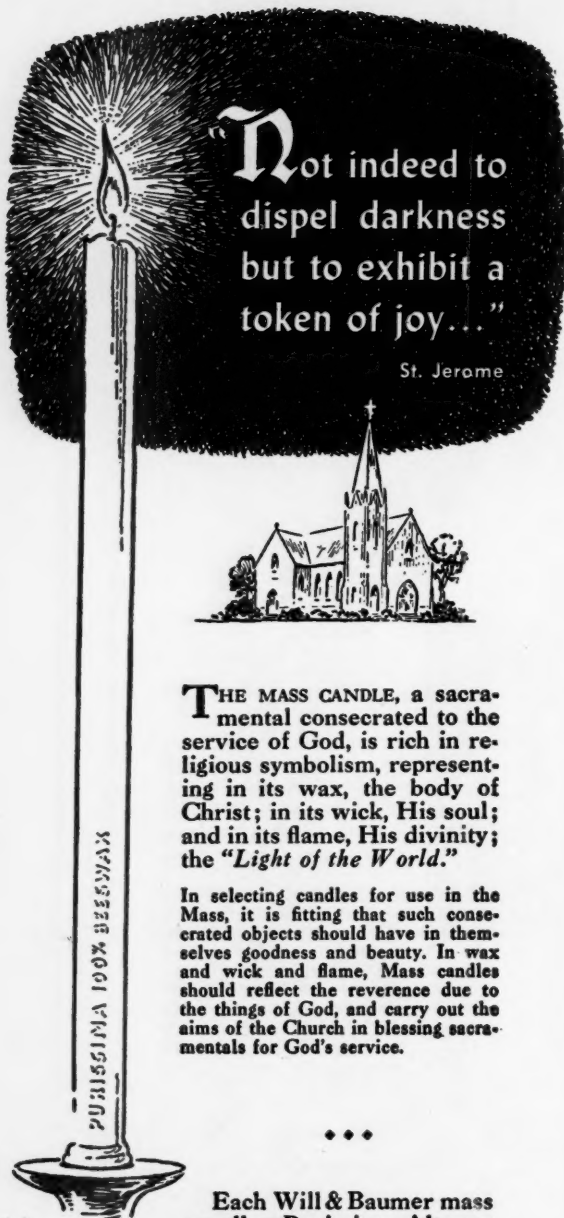
Phi Beta Kappa and Catholic Colleges

Neil G. McCluskey

February 22, 1958



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Correspondence

Criticism of Catholic Schools

EDITOR: I have been following the controversy over Father Cavanaugh's recent address. It seems to me that to open the question of Catholic education (as well as many other problems which need airing) to public discussion necessarily involves the possibility of half-truths and distortions in the public press, as you mention.

To maintain discreet silence does not mean that we are not taking any risk, as so many people seem to think. Actually, such a policy involves the much greater risk of alienating highly intelligent and loyal Catholics, who see the need for such an open discussion and who are bitterly disappointed when it is not forthcoming from Church authorities.

It has been our experience that, on the local level, parents may not offer suggestions for improvements, or even offer help, to the parochial schools without being told by the pastor that "this is not your business; this is our problem." Even our Parent-Teacher Guild contains in its by-laws the statement that school policies are not a matter for discussion. So you can see that many of us feel that the Fr. Cavanaughs are a sort of champion for those whose hands are tied, in spite of the fact that the education of our children is a duty for parents.

TACITA

Pittsburgh, Pa.

EDITOR: In your State of the Question (2/1) Msgr. H. D. Buchanan expressed the desire that "someone would offer us a balance sheet, showing in what fields, intellectual and otherwise, we are up to par or possibly even ahead of others, and those in which we are behind." I wish to report that the executive office of the Catholic Commission on Intellectual and Cultural Affairs is at the moment assembling a bio-bibliographical roster of American Catholics engaged in works of the mind. One service, among others, which this roster will perform will be to make available the kind of information Msgr. Buchanan wants.

(REV.) WILLIAM J. ROONEY
Executive Director, CCICA

Washington, D. C.

EDITOR: Many Catholics have accepted as an article of faith the presumption that a Catholic school is ipso facto in all respects a superior school, and its religious admini-

strators and teachers are above question.

I think that Catholic professional people should keep track of the teaching of their respective professions in the Catholic institutions of their communities, and notify the proper authority when they consider the program for any reason inadequate. I add that this opinion is the result of experience and knowledge rather than any rationalizing process.

B. J. SKAHILL JR.

Seattle, Wash.

EDITOR: It was good to read in your issue of Feb. 1 Father Cavanaugh's temperate and reasoned reply to his critics. It is always good to have argument and rebuttal and continuing discussion on a problem so important as the vitality of Catholic education.

I think that people who disagree with Fr. Cavanaugh have overlooked one point which they might have raised. If we are to evaluate intellectualism and leadership by counting noses—by contrasting the number of Catholics eminent in the arts or the sciences or government with the number who write themselves down as Protestant or Jew—then we must use another yardstick than the denominations written next to their names in *Who's Who*. For while no one except a practicing Catholic so lists himself, the reverse is true with other faiths.

A man might not have sat in a pew since Sunday School and still call himself an Episcopalian or a Quaker or a Congregationalist. Jews can be Jewish by race as well as by religion and are listed thus. . . .

However, that is hair-splitting and I do not really hold with it. It is not our prestige that is at stake but our schools. What I want to defend, data or no data, is Fr. Cavanaugh's speech—for its shock value. Catholic educators and clergy might have sighed and wrung their hands and written in learned journals for years without stirring up the laity, whose efforts are so necessary in raising standards of education.

Nothing is won without risk. Fr. Cavanaugh's very public utterance may have given fuel to the fires of professional anti-Catholics. (Let them have their little fires!) He may even have exaggerated certain flaws in certain systems. The crusader has always to be single-minded and bold; and by his boldness, Fr. Cavanaugh has forced the usually unthinking to think. For that improbable deed, long may he live!

PHYLLIS MCGINLEY

Larchmont, N. Y.



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Sputnik in Catholic Press

EDITOR: Reading Mrs. Herzfeld's review of the diocesan press and Sputnik (AM. 2/8) was a depressing experience. The predominance (with one or two merciful exceptions) of sterile negativism and platitudinous generalization was bad enough; but the sloppy journalism of one paper which had the "Central Intelligence Agency run by the President's brother" was simply inexcusable.

Mrs. Herzfeld deserves a citation of some kind for wading through it all so patiently for us.

LEON SULLIVAN, O.F.M.

Peoria, Ill.

EDITOR: We should like to send Norma Krause Herzfeld a free subscription to the Providence Visitor, if she is willing. Three times now she has analyzed the Catholic press for AMERICA on important subjects, most recently in your Feb. 8 issue on "The Way Sputnik Looked to the Catholic Press." On all occasions Mrs. Herzfeld failed to refer to the editorials in the Visitor, which commented—and in a positive manner—on the questions under discussion.

A complete survey of the Catholic press might show that the Visitor has commented more frequently—and positively—than most of the papers referred to in Mrs. Herzfeld's survey. We find it necessary to take exception to your editorial description of her, when you say: "Few people are more avid readers of the diocesan newspapers of the country than Norma Krause Herzfeld."

(REV.) EDWARD H. FLANNERY

Editor, Providence Visitor

Providence, R. I.

Canadian Critic

EDITOR: I would like to take issue with your editorial of Feb. 1, "The 'Magic' of Summit Meetings." As a Catholic reader outside of the United States, I feel that your article is altogether too condescending, and misrepresents the actual facts. Most of us do not anticipate that much good would come from a summit meeting, principally because we believe that the present American leaders have no intention of agreeing to anything, and even wish to avoid public debate.

Mr. Dulles and his supporters appear to us to believe that they can overcome communism by pressure of bombs and money. We believe that these methods, which are natural to nationalist-militarism, and capitalism, are demonstrably incapable of achieving the aims envisaged.

Increasing numbers of people in the free world outside of the United States do not

believe that the opposition of the United States to communism reflects a greater love of freedom than is common elsewhere; in fact, there has been a considerable erosion of freedom in the United States within the past few years.

Nor do the majority of peoples of the free world outside of the United States believe that the United States is so strongly anti-Communist because it is more Christian than the rest of the world—though this is the impression one could gain from the American Catholic press.

To many observers in the free world, there has been, in recent years in America, an undue triumph of the Hamiltonian alliance between money, militarism and the state, which you appear to support. We prefer the more humanitarian (and more Christian) concepts of Jefferson, concerning the dignity of man and the value of liberty. It is these latter ideas which have engendered the good will that exists toward America.

C. J. SULLIVAN

Leaside, Ontario

Readers Write

EDITOR: I have enjoyed AMERICA's occasional "World Catholic Press" roundups. I have found their listing of addresses an aid in establishing contacts with some very helpful and informative sources. I hope you continue this feature.

JOHN J. NAVONE, S.J.

Seattle, Wash.

[Fr. Culhane, our rounder-upper, is at present "on the road," establishing new contacts for himself in Central and South America. Ed.]

EDITOR: This note has been a long time in coming, but here's one strong vote for Moira Walsh, your film critic. Having had opportunities through the years to compare her evaluation of movies with the critics of our metropolitan papers, I'll match her judgments with the best. She packs a mean left jab and a wicked right cross. Witness her remark in reviewing the new Lanza picture (AM. 2/1) that the leading lady, like some of her compatriots, must have been screen-tested with a tape measure.

J. F. KELLIHER

Bronx, N. Y.

Forgotten Apostolate?

EDITOR: At the present time I am receiving instructions in the Roman Catholic faith and am eagerly awaiting the day of days when I will be formally received into the Church. I was raised in a Greek Orthodox home.

One of the things that worried me when I was still in the early stages of inquiry was that the average Joe Catholic only had a passing interest in his religion. When I informed devout Catholic people that there were other Rites in the Catholic Church, they looked at me with awe and anger.

Soon it became obvious to me that these people lived in a very narrow, provincial world and had little interest in their international Catholicity. Of course, I in my zeal and enthusiasm felt slighted, and at times felt that I was dealing with the same narrow-mindedness that I was leaving behind when I decided to leave the confines of nationalistic Greek Orthodoxy.

I am sure that Greek youth would be receptive to an intelligent approach to the subject. Most of them are in need of a stronger faith right now, but they are prisoners in a society within a society—nationalistic Orthodoxy.

GEORGE C. SARBANES

Albany, N. Y.

The Land We Live On

EDITOR: It was very heartening to read your article, "Our Debt to the American Indian" (AM. 2/1), forcefully pointing out the failure of the Federal Government in meeting its obligations to the Indians of America. The fact of Indian ownership of the land is rightly emphasized in your article. Too often the public looks on the Indian lands as Federal lands on which the Indians are permitted to live.

Senate Concurrent Resolution 3, introduced at the previous session of Congress, is the first evidence of any willingness on the part of Congress to "pay up." The Interior Department, through Under Secretary Hatfield Chilson, deplored this resolution, because it would reverse H.R. 108, the infamous "termination resolution."

Perhaps "people who love justice and scorn greed," and who pride themselves on the prompt payment of their own bills, can force Congress to adopt the principles of S.Con.Res.3. Then all of us in America can feel honest again.

MAX GUBATAYAO

Chairman, Friends of Hill 57
Great Falls, Mont.

EDITOR: In her otherwise informative and interesting article on the American Indian (AM. 2/1), Dana Ann Rush was guilty of a very erroneous statement when she wrote: "Our country is the only one in world history credited with attempting to deal justly with conquered aborigines." Our record is vastly inferior to Spain's. This is the considered opinion of the best authorities.

CHARLES E. RONAN, S.J.

Chicago, Ill.

Current Comment

Bishops' Relief Fund Appeal

Laetare Sunday, March 16, will close the annual week-long appeal of the American bishops for overseas relief. Last year, Catholics in this country contributed about \$5 million for the work carried on in 53 countries by Catholic Relief Services-NCWC. It is hoped that at least that much will be raised throughout the country this year as well. The related collection for needy children will be conducted in the Catholic schools throughout Lent. Contributions may be sent either to the nearest Catholic church or to the Bishops' Relief Fund, Empire State Bldg., New York 1, N. Y.

With the assistance of more than 1,250,000 volunteers all over the world, more than 40 million needy persons were reached during 1957 by aid provided through Catholic Relief Services-NCWC. This help was in the form of used clothing, medicines and U. S. Government surplus foods. Last year, among other activities, the agency was able to help settle 20,100 Hungarian refugees.

Is this expression of the charity of American Catholics appreciated by the recipients abroad? True Christian charity expects no reward, but Francis Cardinal Spellman set the facts straight in an address to diocesan appeal directors from eleven Eastern States. Speaking in New York on Feb. 10, he emphatically stated that these people do appreciate the help of the American people. Not even Communist propaganda, he said, speaking from personal observation, can make the needy and distressed lose their confidence in the American people, whose good will is represented by every bundle going overseas.

Voice of Princeton?

The Unsilent Generation (edited by Otto Butz, Rinehart, \$2.95) gets a big play in the Feb. 17 *Life*. It is a compilation of 11 anonymous statements by supposedly "typical" members of the 1957 graduating class at Princeton. We don't know how the authorities at Princeton (who were not consulted about its publication) are going to like

it. It is certain, however, to offend Catholics, both at Princeton and elsewhere. The *Life* excerpts, incidentally, form a highly bowdlerized version of the book.

These 11 nameless musings on life, love, religion, happiness, morality and all the other topics that traditionally form the agenda of college "bull-sessions" have a strange way of wandering on and off the topic of the Catholic Church and the Catholic faith. This is not surprising. The Church has an appeal for questing young minds. Youth may be attracted or repelled, but it can rarely ignore her.

Nor is the Church ignored in this book. By direction or indirection, several of the contributors spend a lot of space abusing, denying, caricaturing or otherwise misrepresenting her. The Church at least "bothers" them—as well it might, some will conclude after reading the stories some of these youngsters tell. Two of three Catholics make dismal reports of their complete loss of faith, and one, of a desperate but addled desire to keep it. If you are looking for a book that speaks volumes for the Catholic college, journey no farther!

Spirit of St. Louis

St. Louis University this past month has quietly given one more proof of the academic vigor that has long made the oldest university west of the Mississippi a leader in U. S. education.

Effective this semester, college-level courses will be made available to exceptional students in selected high schools. At the completion of these courses, students who attain a required grade in examinations will receive college credit toward their university degree. Exams are to be given at the end of the year by the Education Testing Service.

The St. Louis program will thus cut down on some of the present overlapping of programs between high-school and college offerings that holds back the ambitious student. A duplication in English composition courses, for instance, has long been recognized and deplored. The same kind of overlapping exists in

the introductory courses in ancient and modern languages, in the history surveys and in certain courses in mathematics and the sciences.

Even though limited in scope by the number of students involved and by the sparsity of secondary schools able to cooperate, the St. Louis program points out one sure way to do something practical for our talented youth.

Old Films on TV

Ask any harassed parent concerned with the entertainment offered his children these days, and he will tell you that the old films presented on TV are getting to be more of a problem than the movies shown at neighborhood theatres.

A phone call from our office to a TV company official confirmed this suspicion. We were told that the major headache of "continuity directors"—the title of those who edit the old films—is to clean them up enough to make them acceptable for telecasting.

The problem mounts. It was announced on Feb. 8 that Paramount Pictures Corporation had sold 750 pre-1948 films to a "major talent agency" for TV showing. The price was \$50 million. Paramount is the last of the major film companies to release its film library. Warner Brothers, RKO, MGM, Twentieth Century-Fox and others have all sold TV rights to their old films. Each of these deals ran into the millions and involved hundreds of old "movie gems." There are now, at a modest estimate, at least 2,000 pre-1948 films waiting to be flashed on the TV screens of the nation and the world.

One could philosophize on the fact that TV gobbles up talent faster than it creates it. The real point, however, is that as the cultural infiltration of the home expands through the medium of TV, those who still think of the home as a sacred place and a castle must guard its gates with unsleeping eyes.

Labor House-Cleaning

The best news from the midwinter meeting of the AFL-CIO Executive Committee wasn't the ultimatum to affiliates to put the federation's ethical codes into effect by April 15 or face

expulsion. Neither was it the directive to the Ethical Practices Committee to dig into the odoriferous affairs of the Jewelry Workers and the Operating Engineers (whose 77-year old president, William E. Maloney, had the prudence two weeks ago to resign for reasons of health). The best news was the story that the deep-seated, emotional and scandalous jurisdictional quarrel between the building trades unions and the former CIO industrial unions over factory construction work had finally been settled.

This dispute has not only caused unnecessary trouble and expense to employers; it has been a persisting threat to the unity of the labor movement. It was resolved with the common-sense formula of giving new construction to the craft unions, day-to-day minor repairs to the industrial unions, and the bigger renovation jobs to the union that has been doing the work.

The building trades, which are showing these days a commendable willingness to abandon some dubious traditional positions, made further encouraging headlines when they agreed with employers to a joint campaign to eliminate waste in the heavy construction industry. On Feb. 7 they adopted a code aimed at giving substance to the old union principle of an honest day's work for a fair day's pay. Mechanics are told to stop all feather-bedding practices, cease opposing labor-saving tools, get to work on time and remain there until the whistle blows. This is wonderful.

Manhattan Melee

The story sounds like the scenario for a grade-B movie: the criminal fleeing in a stolen car, while the peace officers pursue him to a brisk obbligator of gunfire. Only it happened the other morning on the busy streets of downtown New York. And of the 18 shots in the police broadside, 13 hit the getaway car, while the remaining five struck two other cars, a taxi and a truck.

The cause of this fusillade was a young man named Fred Fegel, who was downtown on a quite legitimate errand—reporting to his parole board. He had been paroled two days previously after serving 22 months for car-stealing. Unfortunately he drove downtown in a car he had stolen for the purpose. A sharp-

eyed patrolman recognized the car as being on the "hot list," accosted Mr. Fegel, and the chase was on.

We have no desire to make worse the proverbially unhappy lot of the policeman. But we cannot help wondering whether, under the circumstances, all the gunfire was called for. The five shots that went wild could just as readily have killed some of the passers-by.

Our uneasiness grows when we note that on the day before this fracas a report was published on the shooting standards of the New York police. They were called the worst marksmen in the country. The police officer in charge of the firearms unit would not dispute this. Would it not be well, then, for police to hold their fire until the need for it is a bit more urgent than it seems to have been in this case?

Judicial Review under Review

It seems to have been open season recently on the U. S. Supreme Court in certain quarters, particularly in view of its decisions on segregation in public schools and those permitting disclosure of FBI reports. All the more welcome, then, is the serious and balanced discussion of the Court and its role offered by Judge Learned Hand in the Oliver Wendell Holmes lectures at Harvard Law School, Feb. 4-6.

Judge Hand defended the Supreme Court's authority "to keep the States, Congress and the President within their prescribed powers." This authority is not found in the text of the Constitution. It was asserted by Chief Justice Marshall in 1803, in *Marbury v. Madison*. Such authority must reside somewhere, said Marshall; and the Supreme Court is the obvious place. Without a ruling of this nature, Judge Hand said, our balanced form of government, then in its infancy, "would almost certainly have foundered."

The judge warned the Court, however, against substituting itself for the legislature. In other words, the Court should not strike down a law merely because the legislature has (in the Court's opinion) used its powers unwisely. For its wisdom or unwisdom, the legislature should answer to the people. Judge Hand would rather take his chance with the people than live under "a bevy of platonic guardians."

White House Rejected

If the country makes a speedy recovery from the recession, it won't be because labor and industry have followed the Administration's advice on wage and price policies. To the Presidential exhortation in the annual economic report that unions practice self-denial in wage demands, the AFL-CIO Executive Council replied by advising all affiliates to press for wage increases. In rejecting appeals to exercise restraint in pricing, the business community has been no less aggressive.

Appearing on Feb. 4 before the Joint Congressional Committee on the Economic Report, Herbert Stein, research director of the Committee for Economic Development, scarcely disguised his impatience with exhortations to "statesmanlike" conduct. "If there is danger," he said, "that business or labor organizations have enough power to force us to choose between price stability and high employment," then it isn't sufficient to appeal for restraint: "We must seek diligently for ways to reduce this power."

The director of economic research for the U. S. Chamber of Commerce, Emerson P. Schmidt, was even more forthright. He told the Congressmen the same day:

This type of thinking is, in a fundamental sense, a negation of a free-market philosophy. It is the function of businessmen in a competitive economy to maximize profits, at least in the long run, both in their own and the public interest.

The next step is clearly up to the White House; unless, of course, in combating the downturn it decides to rely exclusively on monetary and fiscal policy and let labor and management go their independent ways.

Mission to Tokyo

Even J. P. Marquand's famous Mr. Moto never had a more delicate job than the one handed the Japanese police a fortnight ago. Keeping a watchful eye on a visiting Chief of State is a serious business. The job gets infinitely more complicated when several suspect countrymen of the VIP show up at the same moment. This is what happened in Tokyo on Jan. 31 when Indonesian rebel leader Lt. Col. Ventje Sumual and four

companions "timed" their "secret mission" to Japan to coincide with the visit of President Sukarno.

Fortunately for the Tokyo police, neither Colonel Sumual nor any of his companions had violence in mind. The purpose of their "secret mission" was to beard Sukarno away from his bailiwick and quietly acquaint him with certain facts of Indonesian political life. Sukarno was told to stop playing the Communist game in Indonesia, forget his ideas on "guided democracy" and reinstitute representative government—or face widespread revolt throughout the island republic.

At long last the real nature of the crisis shaking Indonesia is out in the open. In spite of what the Sukarno Government would have the outside world believe, the issue is not a dispute over Dutch "colonialism." What is at issue is the extent to which Communist influence has been able to grow in Indonesia under the protective wing of the President. To quote Secretary of State Dulles's Feb. 11 press conference—which understandably brought a quick protest from Foreign Minister Subandrio—the "trend" in Jakarta "does not entirely satisfy large segments of the [Indonesian] population."

Prizes Stimulate Writers

The picture of the creative artist starving in his attic may be attractive in a romantic sort of way. But a picture of the same artist living in reasonable comfort makes a lot more sense.

One of the reasons for the relative paucity of Catholic creative writing in this country has been an economic problem. How can the young Catholic college graduate—who plans an early marriage and looks forward to a large family—hope to live on the earnings of the writing ability he showed during college years?

One way out of this impasse is early financial help in the form of substantial awards. It is much to the credit of Doubleday and Co., therefore, that it announced on Feb. 19 the establishment of three awards of \$5,000 each "to encourage authors and to stimulate interest in all fields of Catholic writing."

The Doubleday fiction award will go to the "best novel of Catholic interest

whose theme and treatment embody Catholic principles and values"; the biography award to "the best biography of a Catholic figure whose life and activities constitute a significant contribution to the Catholic heritage"; the non-fiction award to "the best book which personifies the spirit of Catholicism as propounded in the teaching and traditions of the Church."

Details on these most attractive awards can be had by writing to the Catholic Prize Contest, Doubleday and Co., 575 Madison Ave., New York 22.

The Church in "Outer Space"

The Sputniks make more headlines than Suburbia, but this latter race to "outer space" is newsworthy too. Consider New York's two bulging counties in Long Island, Nassau and Suffolk, where population figures all but doubled between 1950 and 1957. The New York State Commission Against Discrimination recently reported that Nassau's white population jumped from 655,008 in 1950 to 1,147,756 in 1957—a leap of 75.2 per cent. The non-white population of the same county rose from 17,757 to 29,883, an increase of 68.3 per cent.

Suffolk County's white population went from 262,537 to 500,490 in the same 1950-57 period, a jump of 90.6 per cent, while the non-white increase was 107.8 per cent—from 13,592 to 28,246.

A census of Suburbia, U. S. A., would doubtless reveal the same trend in all parts of the country. It has been a movement of immense significance which, since so many Catholic families are among the new ex-urbanites, profoundly affects the life of the Church.

On a brief Southern trip a week ago we were struck by the vital temper of parish life in a booming suburban development just outside Washington, D. C. Six years ago Sunday Masses were offered in an empty store. Now there is a fine school taught by a dozen Sisters on an 11-acre plot where a new church will soon stand. The Christian Family Movement and an active parish guild thrive there. One big problem is the astounding rate of mobility in and near the nation's capital: last year in this parish of 1,300 families 350 moved away and 400 more moved in. Yet older, more cohesive communities might envy the intense vitality of this modern parish.

Who Will Pay For Nato?

A stubborn disagreement over money matters has developed ugly proportions in the past few months; Britain and the West German Federal Republic are involved. If an amicable settlement is not reached soon, the military defenses of Western Europe will be seriously weakened and political harmony within Nato may suffer from the accompanying bitterness.

The problem is this. Britain maintains 60,000 troops in the Federal Republic as part of its Nato commitments. Hitherto, a large part of the costs have been borne by the Bonn Government. But Defense Minister Franz Joseph Strauss—perhaps with an eye on his political future as Chancellor Adenauer's possible successor—is determined to end West Germany's cash contributions. As a compromise substitute, to soften the blow to Britain's economy, he has offered to deposit \$280,000,000 in British banks, interest-free, in advance payment on future armaments orders.

The Strauss proposal would help meet Great Britain's foreign-exchange problem by providing hard currency. But in London it is rejected as avoiding the basic issue. The British hold they simply cannot afford to maintain their present troop strength in Germany. Unless the Federal Republic continues to foot part of the bill, these forces will have to be withdrawn or at least drastically reduced. The Bonn-London stalemate is being watched with great concern.

"Worldview"

It is always a pleasure to welcome a new journal that gives promise of significant contributions to the field in which one is particularly interested. That is why *Worldview*, sub-titled "a journal of ethics and foreign affairs," should be welcomed by those concerned with world problems from a moral standpoint. A monthly published by the Church Peace Union (170 East 64th St., New York 21, N. Y. \$2 yearly), it is not entirely new. It succeeds the old World Alliance Newsletter, but with a new format and a new approach. William Clancy, formerly of *Commonweal*, is its editor. We expect stimulating articles from this medium of contact between Catholic and Protestant thinkers.

Progress or Annihilation?

IN KANSAS CITY, on the night of January 24, an audience of a thousand came out of Massman Hall at Rockhurst College into the freezing slush of a three-day-old, fifteen-inch snow. They were as much concerned with the balance necessary for world survival as with negotiating safely the icy paths underfoot.

They had just listened to a visiting-scholar symposium on "Progress or Annihilation: Education and Other Weapons in the Fight for Peace," moderated by Sen. Stuart Symington of Missouri. The panelists were Dr. Edward Teller, commonly known as "Father of the H-bomb," advisor to the Atomic Energy Commission and the Air Force; Lt. Gen. James H. Doolittle, chairman of the National Advisory Committee for Aeronautics; and Col. Thomas G. Lanphier Jr., president of the National Aeronautics Association. Theirs was no Pollyanna approach.

To the listeners the thoughts expressed were as sobering as a three-day retreat. Annihilation, said Colonel Lanphier, is not inevitable, but it is quite possible. "More appropriate action is certainly required even to stay alive." The holocaust could come in the next five to ten years, he said in answer to a question from the floor. It depends on what we do in the next two or three years. In fact, Colonel Lanphier thinks that the chances for some sort of atomic conflict with the Soviet in the next two or three years are better than even unless we increase our current effort by thirty to fifty per cent.

Dr. Teller thinks that if the only alternative were to surrender our freedoms to the Russians, we might better choose death itself. "Even in human life, the price for freedom might not be too high." But he is not yet willing to admit that war to the death is inevitable. "If we remain strong, the present situation can continue for some time," he said. "We will be able to maintain peace in a free world if we remain strong, especially in science." Our efforts, he thinks, will involve us in scientific development and in closer cooperation with our allies. The result could be a different and better world.

General Doolittle pointed out the areas in which Russian development has been especially notable: industry, education and the armed forces. Russian industrialization, which is today a third of ours, is increasing twice as fast, he said. He hopes, however, that eventually the lack of consumer goods will cause the Russian people to become dissatisfied. He cited their production of automobiles and refrigerators—two per cent

of ours—as examples of this economic imbalance.

Kansas Citians who have been reading recently in the letter columns of the *Kansas City Star* about high-school students' negative reactions to homework got an adult view this time. Dr. Teller is in favor of encouraging scientific talent even in the grade and high schools. Let students be encouraged early to make up their minds if they are interested in science, he proposed. Let scientists from the universities and colleges talk in the grade and high schools to stir up the youngsters' interest. When someone from the floor asked the doctor why he did not teach in high school, he said: "I cannot teach in a high school. I do not have a teacher's certificate. I have not studied education." Colonel Lanphier suggested that children be trained to a popular interest in science so that in forty years our grandchildren will have the interest in science which we now have in baseball and football.

Dr. Teller, asked whether a background in the liberal arts should be required before a student begins to specialize in science, hesitated to say that anything should be required. "Leave the whip to Russia," he said. "If a person is really interested, he will later have plenty of time to be drawn into other fields." In contrast, General Doolittle favored a humanistic approach early, an interest in people as well as in things. He was for a training that develops not only the scientist but also the citizen, a good citizen of the country and the world.

General Doolittle sees advantages in industry-sponsored research in the universities. "Research tends to tie the theoretical and the practical together," he said. "An optimum amount" is desirable. It is a way for industry and government to assist in the support of our educational efforts.

Looking to the military, Dr. Teller said we must develop a policy for limited war, implemented by light, movable equipment with the maximum possible firepower, and including nuclear weapons. They should be developed to destroy military targets and not to damage the surrounding civilian population. Perhaps more important, we will always need a thoroughly trained professional Army, Navy and Air Force. "With this kind of policy," he said, "I think we can continue to contain the Russian empire."

Senator Symington concluded the program with a simple formula: "The best way, and perhaps the only way, to obtain permanent peace is through mutually agreed on, inspection-proved disarmament." We can of course negotiate the peace more readily, he said, if our position is one of relative strength rather than of relative weakness.

ROBERT J. O'SULLIVAN

FR. O'SULLIVAN, S.J., is associate professor of English at Rockhurst College, host to the symposium.

Washington Front

Political Revolution

Over the past few years a silent and all-but-unnoticed political revolution has been taking place in this country. How many times have we heard it said that in America at least "the people are the rulers"? Even now political orators and editorialists parrot the phrase. Yet I think that since the beginning of the atomic age in 1945, and now in the space age, a plausible case may be made for the proposition that this truism is no longer true.

Take the very size of the budget. How many people really know whether \$60 billion (as General Eisenhower thought in 1952) or \$72 billion-plus (as he thinks now) is the right amount to spend on our foreign policy, our defense, our domestic needs? Few people can even comprehend those sums. It's like talking about so many light years from Alpha Centauri. "Oh, but this is a representative republic. Our representatives in Congress vote in our name." Yes? I doubt if there are a dozen members in both Houses who are equipped to analyze and understand.

The Budget Bureau in the White House understands, of course; but let us not forget that even after the representatives of the people have voted the money, the Budget Director has been given such absolute powers that he can dictate to the departments how much of it

they can spend and in what way. The power of the purse is the power to rule, just as the power to tax is the power to destroy; and both of these powers have been lost by the people. Oh, of course, this November the people will elect the whole House of Representatives, and one-third-plus-one (W. Va.) of the Senate. But how, I may ask, can the average voter know if his representative appropriated the right amount? He probably could not care less about that.

There used to be one infallible means by which the citizen could exercise his control over his family destinies: the law of supply and demand. When supply exceeded demand, the law read, prices would go down, and the people could buy again. Not any more. All financial writers I have read are agreed that supply, even with only 75 per cent of capacity operating, exceeds demand; yet prices go up and up on reduced sales, to assure a stable amount of profits. Senator Kefauver is currently investigating the baffling problem of "managed prices."

These are only some of the areas where the people have ceased to rule. Take rockets, guided missiles and satellites, which are occupying so much congressional attention, and costing so much of the consumer's dollar. How in the world can any Congressman, still less his constituents, know whether we are paying an exorbitant price for these fantastic objects, or when we will get them and—if and when they "work"—what we will do with them? You say the people rule?

WILFRID PARSONS

Underscorings

APPLICATIONS for the \$2,000 graduate scholarship awarded annually by the Associated Newman Club Alumni of New York are now being accepted. The scholarship is for a Catholic resident in the city of New York, or in certain adjacent counties of the State, who is preparing to teach in a secular college or university. Application forms can be obtained from the Associated Newman Club Alumni, Room 103, Earl Hall, Columbia University, New York 27.

►THE WAY OF THE CROSS, meditated in a manner suited to boys and girls in grades 6-9, is printed as a Lenten supplement to the Feb. 14 *Young Catholic Messenger*. It can be detached and folded into a handy booklet. The meditations are by Rev. James Hurley of Springfield, Ohio, who has had 30 years of experience in teaching and writing for youth. The YCM is published weekly by Geo. A. Pflaum, Inc.,

38 West Fifth St., Dayton 2, Ohio (\$1.60 a year).

►A CATHOLIC SHELF in the public library of Albia, Iowa, has been endowed in honor of the late Lawrence A. Falvey by Mrs. Falvey and his friends, through a special memorial fund. Mr. Falvey, a prominent Catholic layman, was a banker and a member of the State Legislature. The memorial fund will finance construction of the shelf, a plaque and the purchase of worthwhile Catholic books.

►ECONOMY SUMMER TOUR of Europe (\$890, total cost), sponsored by Fordham University for university and college men, will leave New York June 23 and return Sept. 4. This 74-day tour will cover eight countries of continental Europe. For information write: Fordham Summer Tour, Fordham University, New York 58, N. Y.

►MOST REV. THOMAS D. ROBERTS, retired Archbishop of Bombay, will conduct a course in "Understanding the Vows," at Gonzaga University, Spokane this coming summer. Archbishop Roberts is author of *Black Popes*, considered by many a classic on the nature and use of authority.

►PRIESTS' RETREATS at the Sacred Heart Retreat House, Auriesville, N. Y., numbered 30 during 1957. There were 527 retreatants, of whom 195 were new to Auriesville. Twelve bishops were among the 448 diocesan priests from 59 dioceses who made retreats there. Religious numbered 79, from 30 orders and congregations. The retreat house is conducted exclusively for priests. There is no fee; any offering a retreatant wishes to make is acceptable.

►A LIST OF BOOKS ON LOURDES in English, containing about 100 titles, has been compiled by the Marian Library (University of Dayton, Dayton 9, Ohio), and will be sent free on receipt of a stamped self-addressed envelope. C. K.

Editorials

Mass Culture—Good or Bad?

ONE OF THE MOST THOUGHTFUL scanners of contemporary U. S. culture is Gilbert Highet, Columbia University professor, humanist, author, critic and radio commentator. His weekly broadcasts on current books are commonly judged to be among the most literate performances available to tuners-in. Over the air-waves, Dr. Highet recently pondered the problem of our "mass culture," and his reflections could well be made the subject of a Lenten meditation. For during that season of reflection, as Father LaFarge suggests in his article this week, one will—or can—grow, not only in God's grace, but intellectually and culturally as well.

Dr. Highet is frankly appalled by some of the "benefits" that our practically universal education is said to have brought us. "It revolts me to know," he states, "that the only American author whose works have sold over 10 million copies is Mickey Spillane."

You may say that Mr. Spillane is not a cause, but a symptom; yet I think I should disagree. Everyone who writes bears the responsibility for presenting a social picture and a set of moral beliefs to his readers; the simpler and stupider his readers are, the more receptive they will be, and the greater his responsibility; and very few modern authors can ever have offered a more debased and debasing picture of the world to their readers—or shall we say their victims?

To the charge that he may be unduly alarmist, since Spillane's books are taken seriously only by an "occasional moron," Dr. Highet responds:

It seems to me that the kind of vulgarity which

[Spillane's books] represent is spreading, by infection. In the 20th century, because of the growth of mass communications and mass culture, people have become more easily impressible, more passively receptive. . . . Cultivated people have always been in a minority. But is this the first time in history when they have been made to feel ashamed of it? Can it be true that prosperity degrades us, that mass culture vulgarizes us, that freedom from want makes us more like animals—like pigs in a filthy sty, with both feet in the full trough?

Strong words, to be sure, but a salutary reminder that one has constantly to fight against the drag of cultural mediocrity. It takes conscious effort to turn off the banal TV program and pick up the great book you have always promised yourself you would get around to reading. It takes an act of the will to pass by the cheap magazines and paper-covered books enticingly displayed on the newsstands.

But "mass culture" is not all bad. For side by side with Spillane's monstrosities in their racks at the corner drugstore there are reasonably priced good and great books, too. On the very next TV channel there is probably an excellent program to be seen by merely flicking the dial. But the deliberate choice has to be made. One's ideals must dictate the choice.

The reading suggested in this week's issue can do more than assure a fruitful Lent. It can inaugurate a habit that will give some immunity against the more regrettable features of our mass culture. Swimming against the tide may be hard work, but it is invigorating and intensely rewarding.

The Union and the Corporation

IT WAS ALMOST INEVITABLE that the Fund for the Republic would launch its program, "Study of a Free Society," with an investigation of the trade union and the business corporation. These economic groups have come to play such powerful roles in our society that no "examination of modern institutions and their effects on individual freedom and justice" could proceed very far without stumbling over them.

The same cannot be said, however, for the choice of the men to make the studies. That was not automatic, and the Committee of Consultants to the Fund, which is directing the new project, must be commended for its selections. A. A. Berle Jr. is admirably equipped to analyze the corporation, and Clark Kerr knows as much as anybody else about the modern trade union and its gathering problems.

Dr. Kerr's study is entitled *Unions and Union Leaders of Their Own Choosing*. The title is informative because the president-elect of the University of California spends little time on such matters as corruption, collusion and violence, which he regards as inherently simple and peripheral issues, and comes quickly to grips with the major problem—the impact of the union on the freedom of the worker.

POINTS OVERLOOKED

The problem is difficult and many-sided, since the union is a liberalizing as well as a restrictive factor in the lives of workers. It prevents the autocratic determination of wage rates and work rules by the employer. It introduces a judicial process in industrial life with the grievance mechanism. It furnishes a power center

that can stand against the power centers of the state and the corporation.

The author makes these points, which are often overlooked, very effectively. He also observes that there is more democracy in unions than is sometimes realized, and that this democracy is mostly found on the local and shop level, where it is especially meaningful to the worker. He reminds us, too, that some loss of individual freedom is an inevitable part of an effective industrial society, as it is, indeed, of any form of society. Nevertheless, Dr. Kerr has small sympathy with those who argue that unions these days, having become "quasi-governmental bureaus," should cease to function as democracies. It may not be possible, he concedes, to have all the refinements of democracy, such as a two-party system, but something can be done to assure that the leaders remain responsive to the wishes of the members. Toward this end Dr. Kerr offers six proposals—right-to-work laws are not one of them—and they all merit the attention of the AFL-CIO Executive Council and perhaps of Congress as well. This is especially true of his sixth proposal, which would make it easier than it is now to change the union's top leadership.

Mr. Berle's study, *Economic Power and the Free Society*, is somewhat narrower in scope. Passing over such questions as the corporation's influence on the executive group and its impact on the market, he concentrates on the implications of its power for private ownership and the freedom associated with it.

The Founding Fathers, he recalls, believed strongly that democracy was dependent on personal property holdings, on holdings, that is, in which ownership and control went together. They feared the corporation and

tried to prevent its rise on these shores. The measure of their failure can be read in the statistics of corporate growth and concentration. Today "about two-thirds of the economically productive assets of the United States, excluding agriculture, are owned by a group of not more than 500 corporations."

CONCERN OVER THE FUTURE

In almost all these corporations ownership and control are separate. The owners are passive possessors. The control is vested in small managerial pyramids that "represent a concentration of power over economics which makes the medieval feudal system look like a Sunday School party." Mr. Berle concedes that the results have been "surprisingly good," but he is afraid for the future. His fear is aggravated by the growth of pension trusts, which now have assets of \$31 billion. Almost half of this money is controlled by eight or nine banks as trustees, and the banks are investing about 30 per cent of the funds in common stocks. They have the capacity to push this to 45 or 50 per cent, which would give them control of some of our biggest corporations.

Dr. Berle does not believe that this concentration of power, which he stresses was unplanned, can be reversed. We have to seek through legal and constitutional means to guarantee that it does not become a menace to the individual and the community.

Naturally, it is not hard to pick a quarrel with Messrs. Kerr and Berle. Neither of them writes as if he had all the answers. Their contributions lie in isolating two threats to individual freedom and in calling attention to them before it is too late. The two men have done their job well.

Tunisian Tragedy

LAST WEEK, speculating on the chances for a peaceful solution to France's involved problem in North Africa, this Review sounded an optimistic note (p. 558). We saw hope for peace in the French Parliament's approval of political reforms for Algeria. Today we are not so sure. For the French lawmakers had acted before the tragedy of Sakiet-Sidi-Youssef. This is the Tunisian village, just across the Algerian frontier, which was mercilessly bombed and strafed for an hour by French planes during the forenoon of February 8.

The French had their reasons for the raid. It was, reported French Defense Minister Jacques Chaban-Delmas, a reprisal against Algerian rebels operating from inside Tunisia. Sakiet-Sidi-Youssef, stated the Defense Ministry, was the site of anti-aircraft gun positions which had been firing on French planes. Moreover, it was the frontier town from which a nationalist guerrilla force had attacked a French patrol in Algeria on January 11. As a measure of "self-defense," therefore, the French attacked "military objectives" in the town—the police barracks, a customs building and the former French army barracks. According to Lieut. Gen. Raoul Salan, French commander in Algeria, 80 per cent of

these buildings were destroyed. All but 10 per cent of the rest of the village remained intact.

Let's set this version alongside an eyewitness account. New York Times correspondent Thomas F. Brady, for example, spoke of a devastated village. He saw 58 Tunisian dead laid out for burial, among them 9 women and 12 children, ranging in age from 2 to 12. He counted 90 wounded in hospitals, 25 of them in critical condition. One occupied school building was hit, its roof blown in on a classroom, its walls scarred by machine-gun fire. Two International Red Cross trucks had been wrecked by bomb hits. Six French newspaper correspondents from newspapers of all political persuasions attested to substantially the same facts in a signed statement. Innocent Tunisians, it seemed clear, had borne the brunt of the French raid.

Paris, at first disclaimed, then assumed responsibility for the attack on Sakiet-Sidi-Youssef. But it makes little difference whether the incident involved a decision by the French Cabinet or one by a commander in the field. Its effects are the same. They will be with us for a long time to come.

In Tunisia pro-Western President Bourguiba will find

it the harder to keep his countrymen lined up with the Western world. As a moderate nationalist leader he has sought a solution to the North African crisis along the lines of a federation which would tie Algeria, Morocco and Tunisia closely to the West. After the air-raid of February 8, this is the way his Neo-Destour party newspaper feels:

Hard reality is teaching us each day that to hang on to the West only produces a harvest of rebuffs and humiliations and, between gestures of charity, bombs. For the B-26's and Corsairs which sowed death Saturday morning were American as much as they were French. . . . To be respected in 1958 one must no longer be a friend of the West. To be

courted one must be Nehru, Tito or Nasser. The day Bourguiba chooses the road followed by these men, Tunisia will be solicited.

In other words this tragedy will be blamed on the United States as well as on France. It will be used by Soviet Russia and by the enthusiastic followers of Nasserist neutralism to undermine the West's position throughout the entire strategic Middle East.

The United States has overlooked certain aspects of French policy in North Africa in the past out of fear of weakening the Western alliance. Isn't it about time for someone to remind France that she too can easily strain that alliance to the breaking point? None stand to gain so much as the Soviets.

Private Colleges Look Ahead

IF WE CAN CREDIT Lynn White Jr., president of Mills College in California, our numerous independent colleges and universities of the United States can look confidently forward to at least two long decades of trouble. Speaking at the Tenth Annual Barnard Forum in the Waldorf-Astoria Hotel in New York City on February 8, President White fixed a firm eye on this unmitigated prospect and delivered himself of some opinions that must have sent independent-college presidents back to their campuses with their teeth chattering.

TALENT ON THE BLOCK

One of the most worrisome of his predictions was this: in the inevitable days of bulging college enrolment that lie ahead there is going to be "a horrifying dearth of competent professors." Today's professor is in a seller's market and he is resolved to make the most of it. Sharp bidding on scarce academic talent will soon begin, and within a decade, according to President White's prognosis, "professorial salaries of \$15,000 to \$18,000 will be very common. . . ." Obviously, as such competitive bidding pushes academic salary scales higher and higher, some colleges and universities, unable to compete for new personnel on such stratospheric salary levels, will find their faculties "downgraded to the high-school level." Competent scholars—in their quest for better salaries, lighter teaching schedules, companionship with other first-rate scholars and an atmosphere where administrative courtesy to professors prevails—will tend to be polarized toward the bigger, richer institutions.

President White was of the opinion that the tax-supported State universities are almost certainly going to set a pace in salaries that independent institutions will find it difficult or impossible to match. The State universities will not thrive to any great extent along the Northeast seaboard (an area traditionally antagonistic to big ventures in tax-supported education), but they will prosper "west of the Appalachians," because there the voters are going to insist with their State legislatures that that's the way they want it. State institutions are already conducting raids on private colleges and

universities as never before, and "this is only the beginning."

As a result of these developments, we can look forward, over an indefinite period, to immense fund-raising efforts on the part of our independent colleges. Tuition and fees of a resident undergraduate, now close to \$2,000 a year in not a few colleges, will—President White conjectures—go up to at least \$3,000 a year "in terms of the present value of the dollar." Moreover, the cumulative financial load to be borne by the parents of today's "bunched" children—three, four or five of whom will be in college or professional school at one time—will in many cases not be relieved by inheritances from grandparents; today's grandparents enjoy greater life expectancies, and, having married younger, are themselves relatively younger than grandparents used to be. When all these considerations are added together, they spell out a set of serious problems for the independent college. In today's competitive educational market, it has no choice but to raise and raise its tuition in order to keep up with generously subsidized State institutions.

FRIENDS IN NEED

To some extent the lot of the private colleges will be relieved by changes in the tax laws and increased generosity on the part of corporations, but, in the last analysis, the Mills president asserted, the independent college will survive only if it has "a lucid understanding of its own distinctive qualities and of the support which may be found in its own distinctive constituency." Let it ask itself "where it stands, what it has to sell, and to whom."

Along with all other private colleges, Catholic institutions must struggle to surmount many of these problems. However, as President White pointed out, a Catholic institution, when it possesses a very high proportion of unpaid clergy on its faculty, enjoys an immense hidden endowment. Moreover, the Catholic college has, and knows it has, highly distinctive qualities and the support of a large and growing constituency. Nevertheless, like all the private colleges in America, it faces a hundred difficulties and it needs every friend it can find.

LOOK AT this list . . .

You'll find some good book buys for Lenten reading



God Is Mercy

by Michael Sopocko, S.T.D. Lent brings us to a realization of sin, and for that reason disposes us to seek God's mercy more than at any other time. These forty-five reflections on the invocations of the Litany of God's Mercy are real aids in obtaining God's mercy and forgiveness. \$3.00

Christ In Our Brethren

by Raoul Plus, S.J. Making *charitableness* your main Lenten virtue? It will be a lot easier to practice if you know how to recognize Christ in yourself and in the people around you. \$2.00

The New Testament

Holy Land Edition. Story scenes are depicted in full-color and the Holy Land of today is shown in full-page illustrations. Confraternity text. Complete study outlines. Also an outstanding feature—the words of our Lord are printed in red to distinguish them from other parts of the text. \$4.00

Valiant Woman

edited by Peg Boland. It was suggested by one book reviewer that American housewives are the ones to get the most out of this book. Its fifteen chapters are written by women who have kept their courage and faith in God in the face of many trying circumstances, and who have wanted to share their experiences so that other women might find the same encouragement. \$2.50

Nothing But Christ

by Kilian McDonnell, O.S.B. The spirit of St. Benedict permeates these forty-one spiritual essays—each one of which gives the layman a usable knowledge of the sanity and sanctity taught by the Holy Rule of St. Benedict. \$2.00

A City On A Mountain

by Pascal P. Parente, S.T.D. Especially appropriate for Lent—tells the story of Padre Pio, a Franciscan priest who for many years has been privileged to suffer in his own body the stigmata of Christ's wounds. At the end is a meditation in pictures of Padre Pio offering Mass. Contains other pictures of Padre Pio and of places and persons connected with him. \$2.50

Crown of Sorrow

by Archbishop Goodier, S.J. The perfect meditation book for Lent. Has a reflection on the Passion for each day taken from the combined Gospel accounts. \$1.25

Susanna Mary Beardsworth

by Pascal P. Parente, S.T.D. This biography is about a woman mystic, a convert, who has received many spiritual gifts, among them the ability to draw mystical pictures which she does not understand until God reveals their meaning to her. Her life as a whole shows how God, as Master of His creation, employs whatever means He chooses, however strange they may seem, to enlighten and sanctify souls. \$3.50

Cure Of Ars To His People

by St. John Mary Vianney. Some may find it enough to listen to extra sermons at parish Lenten devotions, without reading them too. However, we recommend these exhortations of the saintly Cure of Ars especially because they are so applicable to our own times. \$1.50

Religio Religiosi

by Aiden Cardinal Gasquet, O.S.B. For some time this classic work was out of print. *Grail Publications* made it available again, in a new American edition. It contains an explanation of the purpose and scope of the Religious Life and has been the means of unearthing for many others the same rich rewards that Cardinal Gasquet found in following the monastic rule. \$2.50

Introducing The Saints Two Volumes

by Mary E. McGill. Lent is a good time to make friends with the saints. You'll get acquainted with twenty-six of them in each of these two volumes in which Mary McGill gives her impression of their virtues and human traits.

Volume One, \$2.00 Volume Two, \$2.00

The Man On Fire

by Mary Fabyan Windeatt. The story of St. Paul the Apostle—his conversion and travels—into which Miss Windeatt has skillfully woven the background of his familiar Epistles. Done in dialogue style to create an on-the-spot sensation as the reader goes along with St. Paul from one adventure to another. \$2.50

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Brainstorming: an Evaluation

Charles H. Savage Jr.

LAST SUMMER several hundred delegates gathered on the University of Buffalo campus for the third annual meeting of the Creative Problem-Solving Institute. They represented such diverse activities as the Air Force ROTC, industrial training, scientific research, advertising and sales management and design engineering. All were convinced that the rate of idea production (referred to at the conference as "ideation") had to be stepped up if the increasingly intricate work of the world was to get done. After an inspirational opening, which included a TV film demonstrating "brainstorming," the delegates took up the problem of "encouraging groups of people to develop imaginative solutions to their work problems, unhampered by the barriers of convention, stereotype and precedent."

It is significant that most of those in attendance were from industry. Ohio State, Harvard, Georgia, M.I.T., Columbia and a number of municipal universities provided participants (Dr. G. Herbert True of Notre Dame was the only Catholic university faculty member listed on the program); but one has the feeling that the university people present played largely such decorative roles as "honorary session chairman," leaving the active leadership to the practitioners from industry.

Whether or not educators have been dragging their feet in this work, the level of interest at Buffalo was such that college administrators may soon be forced to take a stand. Local enthusiasts from business have already started knocking on their doors asking why these new techniques have been overlooked in the college curriculum. According to *Business Week*, forty institutions of higher education eager to be of service to their business communities have already obliged; one has appointed a Director of Creative Education.

In so broad a field as creative thinking, it is important to sort out the varied activities which some would include in this field. Charles S. Whiting, author while at Harvard of a widely read student report entitled "Imagination—Underdeveloped Resource," writing in *Advanced Management* makes mention of such diverse activities as the Harvard Business School's famed case method of instruction; a monitored conversation among technical experts conducted by Arthur D. Little, Inc.,

a research and consulting firm in Cambridge, Mass.; and the tightly structured little social interaction dubbed a "brainstorm" or "brainstorming session" by its originator, a Manhattan advertising agency. If one accepts so broad a concept of the field, one must in justice go back in time to the activities of Socrates, plying his charges with questions, and to all the other instances of participation, contribution and innovation that bespeak the democratic spirit at work.

SUSPENSION OF JUDGMENT

The efforts of the Creative Problem-Solving Institute to give renewed life to these ancient truths in the modern industrial setting will have the acclaim of all who prize the dignity and worth of the individual. What will give pause for thought, however, is a device employed in the brainstorming system. (This device was found to be used only in the brainstorming method, among those studied. In all probability it has been borrowed by some of the other methods.) Brainstormers compartmentalize the critical judgment and the idea-creating faculties, and fetter the first in order to give free play to the second. It is to an analysis of this method that the remaining paragraphs in this article will be primarily directed.

Brainstorming is the invention of Alex F. Osborn, a successful advertising executive, author of the best-selling book *Applied Imagination* (Scribner, 1957), and now president of the Creative Problem-Solving Institute. He first used the method in solving agency problems in the late 'thirties, subsequently assisted customers in running sessions of their own, and since the war has embarked on what appears to be a dedicated campaign to make the technique available to society as a whole. Osborn and his followers (Charles H. Clark of Ethyl Corporation will come out with a book entitled *Brainstorming* early this year) are sincere in their conviction that their methods will both strengthen the American system of enterprise and give new meaning to industrial employment—one large corporation executive finding that employees were so provided with the "moral equivalent of competition." The fact that nine out of the ten top U. S. corporations are currently conducting formal programs of this type is evidence of the activity's success.

One of the claims of its proponents is that brainstorming makes the employee a participant in management decisions. If the decision-making process is thought of as a threefold one—problem selection, solution listing and

MR. SAVAGE has taught management courses at Boston College, M.I.T., and the University of Portland. He is currently on overseas assignment with a large oil company preparing training materials.

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solution evaluation—there is no doubt that it gives him a larger role in one of the three steps. Typically, the executive scheduling the brainstorm selects and announces the problem to be discussed, usually couching it in terms of “how to”: how to reduce absenteeism, how to get people back from the coffee break on time, how to make attractive product revisions, how to streamline production processes, etc. The eight to fifteen participants are instructed to restrict their contributions to the proposal of solutions: under no circumstances are they to criticize or challenge the solutions offered by another. They are requested in effect to “turn off the judicial side of their minds” while the session is in progress.

Freewheeling is encouraged; no idea is to be considered too fantastic; and no one is to laugh at any idea presented. Participants are invited to “hitchhike” on another’s idea by picking it up and improving it. At the end of the session, which may run from ten minutes to an hour, 30 to 150 ideas will have been thrown out in rapid-fire fashion. At this point the brainstorm leader will thank and dismiss the group. It will be his function subsequently to see that the ideas are evaluated; and he will have been wise to have disclaimed in advance responsibility for acting on any or all of those submitted. But the participants will have found the exercise mentally stimulating as well as good fun, and if it is only a limited participation in but one of the three decision-making stages, this of itself is a major advance for many managements and one not to be treated lightly.

USES OF CRITICISM

The power of brainstorming lies in its ability to preclude critical judgment. When people are endeavoring to be creative, goes the argument, the introduction of critical judgment is fatal. To make certain that this does not happen, a system of clanging bells, flashing red lights (sometimes called a “negatron”) and biting invective such as “killer phrase” have been developed. In the face of such treatment, the deviationist is soon silenced. In fact, most group members take great pleasure in ringing the bell on another. In his article in *Advanced Management* Whiting justifies in the following terms the intolerance that brainstormers show to those who would employ critical judgment:

In our society and throughout our educational process, hard, sharp critical judgment has been held to be the mark of the capable man. The basic theory behind the brainstorming method is that many times this worship of critical judgment prevents people from expressing ideas that are a bit unorthodox. Thus, although this unorthodox idea might have been the best solution to the problem at hand, it is not revealed because the originator fears that his reputation for having good judgment may suffer.

The ruling out of judicial activity is the innovation that brainstorming offers and the factor on which the technique must be judged. It is my personal belief that critical judgment as used in industry does not deserve the beating it takes at the hands of brainstormers. Tac-

ful evaluation of another’s contribution can be a service by helping to distil and refine the ideas of another. Furthermore, what the brainstormers would rule out is frequently nothing more than the verbal musings of a participant trying to weigh a proposal in the mirror of other people’s reaction. For some, critical judgment can be a spur to hard thinking and profound reflection, the reconsideration of the premises of the espoused proposal. For others, it will mean the strengthening of a point of view that has met the test of their own reason.

AFTER THE STORM, WHAT?

But critical judgment can be other things too, and this is where Osborn and his adherents make their strongest point and show their creation at its brilliant best. Uncontrolled critical judgment can chill the timid into silence when the very position needed is the one held by the timid. It can make the road of the innovator so rough that the faint-hearted will be discouraged from setting out on the journey. “We don’t use brainstorming as an end in itself,” say the promoters of the newly released Standard Oil of New Jersey program, “but as a tool to show what happens when criticism is removed.” Brainstorming affords a shelter from social reproach. It is on this ground that it stakes its claim; and it is on this ground also that it exposes itself to its most serious challenge.

How can the individual best be prepared to deal with social resistance? By building around him a wall of protection, so that his contributions will not suffer attack? What happens when he quits the sheltering hothouse and steps back into the reality of the work situation?

The brainstormers take these questions seriously. They anticipate that two changed circumstances will result in an improved social climate on the job. First, growth may be expected when the individual reassesses his own creative capacity. Second, having been exposed to such sessions, business people will come to realize the withering effect of ill-administered criticism and handle their future participation more discreetly. Out of these new circumstances will grow a more permissive work climate in which contributions will be expected from previously silent sectors. In short, the brainstormers see themselves as restoring a balance that has been upset by businessmen overplaying the critical judgment.

I foresee somewhat different results, although, quite frankly, I am not panicked at the thought of some gagging of the critical faculty. There are those who will always play the imaginative role; others, that of judge and critic. Both roles are needed and, played intelligently, both can be constructive.

To my mind, brainstorming is another victory for the group over the individual. Following brainstorming rules, for instance, this article could not have been written in the vein which I have chosen to pursue. The red light would long since have flashed and the bell have been rung at the use of critical judgment in evaluating the methods used in brainstorming. According to the rules of the system, the only discussion appropriate would have been an investigation of ways and means of getting more people to use more brainstorming more

effectively; when, in truth, the question that should be asked is: "do we wish to go the brainstorming route?"

Viewed in this perspective, brainstorming could be judged another device by which individuals are propelled more rapidly into changes which they have not been permitted to evaluate. This is a serious charge; though anyone acquainted with industrial executives will not be too concerned about potential excesses.

What is needed, it would seem, is more light on the various functions people fulfil in their work, so that they may be helped to fulfil them intelligently. Profound but unspectacular investigations into these matters, and into the matter of the individual's capacity to deal with social

forces, are under way at such centers as the Harvard Business School, the University of Michigan's Institute for Social Research and, primarily, at the National Training Laboratory at Bethel, Maine. Current findings seem to indicate that, far from being sheltered from social resistance, the individual should be brought face to face with it, in all its force, so that he can recognize it for what it is, come to terms with it, and stand less chance of being chilled by adverse opinion.

Until that day, business and industry, impatient with the slow processes of scientific inquiry, will continue to improvise their own methods of dealing with the problems at hand. And perhaps this, too, is as it should be.

Myopic Nostalgia

Katharine M. Byrne

AT A RECENT DINNER PARTY a man tossed into the conversational arena one of those questions certain to infuriate half the people at the table. He asked: "Whatever became of those old-fashioned mothers, the ladies who took care of their children, cooked and sewed, and kept their houses clean and their mouths shut?" Having dredged up this nugget of cultivated prose and high thinking, he moved back out of the line of fire, the glazed look behind his bifocals an unmistakable symptom for all to see. Clearly, here was another victim of one of the common disorders of middle life, *Myopic Nostalgia*.

The disturbance is characterized by excessive remembering. But not just any old memory will do. The reminiscences are selective and expurgated, with all the rough edges removed. What remains is a stereotypic picture which somehow gives comfort to the victim when he compares it with a present reality. Like a familiar story told to a young child, the memory is cheerful, uncomplicated and invariable.

Father John L. Thomas, S.J., in his admirable discourse on the Catholic family, quotes a Mexican child who defines a member of a minority as "someone who is different, and worse." To a successful nostalgic (Robert Paul Smith in "Where Did You Go?" "Out." "What Did You Do?" "Nothing.") even the past of thirty years ago was a time when things were "different, and better." Mr. Smith's telling subtitle makes his point very clearly: "The way it was when you were a child, and how things have deteriorated since." Most nostalgics don't really get rolling much before fifty, but Smith, a lad of 41, has already turned his back on the present for a loving look

at the way life was for a child of the 'twenties. He has worked himself up a very lucrative thing, and who's to quarrel with his picture of his youth, even though, like all nostalgics, he has tailored the memory to suit his purpose. Even then life was not all horse chestnuts and mumbly-peg, and more than time has passed to change the picture. Actually, he is moving in a socio-economic field very different from the one in which he grew up.

The now which Mr. Smith views with distaste is a highly specialized world composed of fathers who just want to be left alone to tote that barge and make that buck and get ahead in The Organization; nervous mothers right out of Riesman's world of the other-directed, "acting as chauffeurs and booking agents for their young"; and the children—over-protected, over-indulged and very tired of it all.

The THEN which Smith recalls is many miles away, socially and economically, and he might be surprised to see how little changed it is since the days when he lived there. Back in the old neighborhood, kids still buy Mary-Janes and Bull's Eyes at a little corner store, an al-lex-ah-lion man still comes down the alley once in a while, and when the boys play baseball, no eager adult comes around to tell them how to stand at the plate.

Each nostalgic has his specialty. Robert Paul Smith's is the world he thinks he grew up in. Many, like the man left at the dinner table in the first paragraph, have a mother-stereotype enhanced in memory. She is usually a woman damp with dishwater or sticky with cooky-dough, and her characteristic gesture is wiping her hands on her apron. There is a suspicion, based on a number of cases, that this type was not universal even in the olden days of happy memory. I know of one grandmother who left her six children—she died before her thirty-fourth birthday—a legacy that had nothing to do with keeping her mouth shut. She loved political



MRS. BYRNE, *Chicago housewife and mother, again picks up her talented pen to joust with those who reminisce. She wrote "The Egghead as Parent" (AM. 4/27/57).*

battle, argued about the rights of labor and smiled her way to a seat on the speaker's platform at the old Coliseum the night Eugene Debs spoke there and *no one* could even get into the crowded hall. Her children remember her as a very wonderful mother. There is no record of her ever having made a cooky.

Not all mothers know how to sew, nor did they then. While many do have wonderful machines which make zigzag stitches, and spindles full of threads of many colors, and cartons of patching materials ready for rips in the knees of pants not even torn yet, there are other mothers. There has always been the mother-who-is-looking-for-a-little-pin, and whose entire accumulation of sewing equipment can be found in a two-pound candy tin. It is possible that she is a good mother notwithstanding, and her daughters often become very proficient with needle and thread.

GALLERY PORTRAITS

Avis Walsh, heroine of her husband's *Promises to Keep*, is a mother who will never sit still for a nostalgic stereotype. A woman blessed with many talents, she gives almost endlessly of herself in loving and helping her children. It is in this "almost" that she escapes the typecasting, because once in a while she turns her back to the whole wild, wonderful, demanding, noisy crowd of them and reads for hours at a time, satisfying a hunger which has nothing to do with them, and which really doesn't care whether they eat tonight or not.

Another favorite in the gallery of anomalous mothers is the lady with the perennial candidate. At election time she used to go out under cover of darkness carrying his hopeful message to the neighborhood. She managed to stay about half a block behind the precinct captain, who was similarly engaged, and carefully removed his literature from the mailboxes before inserting her own. After the local machine flattened out her hopes and her man, she would go back to cleaning the stove and refrigerator. I don't think she ever thought he would win, but she knew she had to help him try.

The nostalgic's mother was always up betimes and bustling. There have been respectable exceptions to this precept. I have a clear memory of a mother whose husband has brought a cup of hot coffee to her bedside almost every day for forty-seven years. And a father who read the *Iliad* to his children while their mother replaced a couple of worn washers in the bathroom faucets. No one seemed to suffer from this unorthodox division of labor. The mother, convent-bred in many of the arts, happened also to be a very competent plumber, and the father knew a great deal about Greek mythology.

As nostalgics go, you can't beat an Old Settler. Aging neighborhoods retain, along with the gracious charm of their oaks and maples, some of their original inhabitants also, eyes ever backward to better days. Anyone who has lived in such a community fewer than twenty-five years is regarded as a transient, and not a very desirable one, either. You may have ten old tax bills to prove your claim to a house, but you will always be known as "the people in Micklegruber's place," if

Micklegruber was the original owner. To the Old Settler the children of this generation are a sorry lot, just as likely as not to walk through your yard without closing your gate, and expecting a dollar just to cut your grass and ream out a couple of bushels of dandelions, a job which wouldn't take any decent, hardworking boy more than four or five hours.

That place where you have set up three swings and that messy sandbox? That's where Mrs. Micklegruber of blessed memory used to have the lovely pansy bed, and it certainly looked a lot better then. After a few years lived in the shadow of past glories, you are delighted to hear, from a traitorous member of the *ancien régime*, that the Micklegrubers' fun-loving son, Freddy, once burned down a neighbor's garage, including his new 1921 Hupmobile. The next time you have words with Old Settler—one of your children crawled under his lilac bush to retrieve a softball—you remind him of this blot on the Micklegruber name. "Yes," he says, eyes misty with reminiscence, "that Freddy was a card. I don't think the kids today have any real fun any more."

There are few regenerated nostalgics. For most, things are just not what they were, and are growing steadily worse. Nostalgic pastors remember parishioners uniformly acquiescent, a time when everyone said, "Yes, Father," and no one said, "Yes, Father, but—" School principals remember the day when all the mothers wore babushkas and said, "Yes, teach," or "I'll take care of him, teach'." People were more honest—but I *do* remember that someone stole the mission bank when we were in fifth grade. The winters were colder—somehow milder winters are tied in with national decay. And all the hired help was humble and appreciative.

STOP SIGN

In fact, the story of a single nostalgic caught in one of her own stereotyped memories may be worth telling. She is a very fine teacher; determined foe of the watered-down curriculum and the world of the filled-in blank, she had worked up a vigorous defense of the schools of thirty years ago. She recalled the sentences diagramed and analyzed, the nouns parsed and the verbs conjugated. She used to wind up with the resounding declaration, "We really *taught* grammar in those days." As a clincher she would remind her audience that a certain local newspaper columnist, whose sharp, clean prose is now nationally syndicated, was a member of her seventh-grade class thirty years ago. How much of his success could be traced directly to that fact she was too modest to suggest, but one always felt that it must be a considerable amount.

One day she met another member of that old class, another boy who had survived the rigors of the compound-complex-declarative sentences five lines long. Perhaps "met" is not the correct word. Actually, he addressed her by way of a shrill blast on a whistle. When he walked toward her car, she knew him right away. The stream of years and traffic had dealt lightly with him, and he was still very handsome. But there was no friendly voice of recognition. He just said: "Lady, why d'ya think they got them stop signs for?"

Phi Beta Kappa and Catholic Colleges

Neil G. McCluskey

THERE ARE A DOZEN OR MORE Greek letters that every college student knows as well as his own English-letter initials. For the alphabet of Homer and Plato has come to symbolize not only campus camaraderie but the highest ideals of professional and scholarly excellence in the academic world. In addition to the scores of fraternities and sororities organized for social purposes, there are over 178 professional and honor societies in the nation identified by titles consisting of two or three Greek characters.

Phi Beta Kappa is first among the "honor" fraternities—as much in prestige and influence as in time. Out of its convivial beginnings in 1776 as a select club for serious young men at the College of William and Mary, PhBK has evolved into the symbol of quality in liberal-arts education. For fortunate members of the graduating class from schools of liberal arts empowered to award it, the golden key of Phi Beta Kappa can unlock many doors.

PATH TO PhBK

Much of PhBK's charm undoubtedly lies in its exclusiveness. It is only the top ten per cent of the graduates in liberal arts who can qualify for membership, and among the nation's 1,890 colleges and universities only 163—that is, about one in 12—have chapters.

The first chapters were granted to Harvard and Yale in 1779, a circumstance which in large part explains the character of the fraternity. In 1883 the loosely federated chapters—some 25 in number and concentrated almost exclusively in New England and the Middle Atlantic States—effected a national union as the "United Chapters of Phi Beta Kappa." The chapter count in 1922 was 99, and in 1928 the total rose to 115. Between 1931 and 1955 there were over 500 applications for chapters, but this figure includes several applications of some schools that applied oftener than once. Since 1931, however, only 43 new chapters have been chartered.

How does a college go about getting a charter for a PhBK chapter? The present system dates from 1931. It replaced the more casual methods of either simple endorsement by a single PhBK chapter or, since 1922, of nomination by a district conference of PhBK chapters. Now at the start of a PhBK triennium or three-year

calendar, five or more members of a liberal-arts faculty who are themselves members of Phi Beta Kappa petition the United Chapters for a chapter. The applying college is then invited to submit to the PhBK Committee on Qualifications a preliminary statement "concerning the institution's educational purpose and scope, with particular reference to the place of the liberal arts and sciences in its program." On the basis of this statement and other information, the committee selects for examination those institutions judged ready for immediate consideration. Each college selected then prepares a more detailed report, and in turn a representative of the committee visits the campus. Finally the committee recommends to the council of delegates from all PhBK chapters at its triennial meeting that certain of these institutions be granted a charter. The approval of this general body is usually a formality.

The accompanying table gives the total applications, number of institutions examined by the PhBK visitor and the number chartered since 1931.

Period	Applied	Examined	Chartered
1931-1942	250 (circa)	86	21
1942-1947	—	—	—
1947-1949	100 (plus)	24	10
1949-1952	51	14	9
1952-1955	50	8	3
1955-1958	48	3	3

The 100-plus figure for the 1947-1949 triennium includes the unprocessed applications inherited from 1940-1947, when no recommendations for new chapters were made. War and abnormal conditions in the colleges just after the war caused a moratorium until 1947, when the regular 3-year timetable was re-established.

CATHOLIC COLLEGE CHAPTERS

Curiosity prompts the question: how have Catholic colleges fared with Phi Beta Kappa? How many of the 250 U. S. Catholic universities and colleges have chapters? In 1938 the College of St. Catherine in St. Paul received a chapter, and in 1942 the Catholic University of America got one—the last awarded before the moratorium. There are no others. Have other Catholic schools applied? In the triennium 1947-1949 there were eight among the applicants, but none was examined and none was chartered. During the next three-year period five applied but none was examined or chartered. In the 1952-1955 period two of the seven Catholic applicants were examined, but neither was approved for a chapter.

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During the triennium which will close in August, three made application but there were no examinations nor will there be recommendations for charters. Since 1947, 23 Catholic schools have applied, two were examined, none received a charter.

It is true that not all of these 23 Catholic institutions rank among the academic leaders. But some of them do, and their experience may well have deterred other leading Catholic schools from even considering application for Phi Beta Kappa. When one studies the list of institutions that do possess chapters, especially those chartered since 1931, the absence of certain distinguished Catholic colleges which by every criterion are blue-ribbon is perplexing.

CRITERIA AND THEIR APPLICATION

Sigma Xi, the national science research honor fraternity, is, if slightly less known than Phi Beta Kappa, of equal prestige in learned circles. There are five Catholic universities with Sigma Xi chapters and six other Catholic institutions that have Sigma Xi clubs, the preliminary step to acquiring a chapter. For long years many educators looked upon the list of colleges approved by the Association of American Universities as a kind of *Burke's Peerage*. Twenty-four Catholic colleges were listed here. A representative number of schools under Catholic direction have qualified for membership in every other national honor and recognition fraternity. Faculty members and students of Catholic colleges are drawn upon regularly to fill national offices in these select organizations.

The first checkpoint of the academic caliber of a college is its admissions policy. This will normally indicate the level of ability and the scholarly tone prevailing in an institution. PhiBK's Committee on Qualifications presumably makes a close check on this before recommending that a school be chartered.

One Southern university that received a charter in 1952, however, made the astonishing admission in its report that 40 per cent of its entering classes drop out at the end of freshman year and another 20 per cent at the end of sophomore year. The School of General Studies of a prominent ivy-league university was also approved for a charter that same year. Its admissions policy is the subject of a faculty committee study recently made public. The report minces no words, stating that "the presence of unscreened, non-matriculated stu-

dents in the School of General Studies is incompatible with the educational ideal which the school is quite properly striving to realize." Of the 6,663 students currently enrolled in that School of General Studies, only about 1,400 are students in courses leading to a degree.

The University of Delaware was granted a chapter in 1952. Reporting to the PhiBK committee the university frankly stated: "For admission by certificate, applicants are expected to rank in the upper half of their high-school class. CEEB [College Entrance Examination Board] tests are not required nor are any other standard tests, though in doubtful cases the applicant may be asked to take entrance examinations administered by the university." These cases contrast with the stringent policies governing admission to the liberal-arts college of any one of a score of Catholic universities that come to mind, to say nothing of many leading Catholic colleges.

Age is no warrant of quality, but neither does a tradition spring up overnight. The reception in 1955 of a PhiBK chapter by the new University of Connecticut was accordingly a little unexpected. Until 1933 this institution was Connecticut Agricultural College; between that year and 1939 it was Connecticut State College. One may be excused for musing over the relative depth of the Storrs liberal-arts tradition and, say, the one that has fed a certain Catholic institution on the Potomac whose foundation as a liberal-arts college dates from 1789, and another Catholic institution which is the oldest college in the Louisiana Purchase territory and the first university west of the Mississippi.

Has the issue of academic freedom been raised in conjunction with Catholic membership in Phi Beta Kappa? No, not even by that most articulate defender of professorial rights and privileges, the American Association of University Professors. In fact, there are 21 chapters of the AAUP established on Catholic campuses and a large active membership on dozens of others.

CATHOLIC HONOR SOCIETIES

As one continues down the list of criteria—faculty salaries, library resources, financial stability, special programing for talented students, etc.—one can think of Catholic colleges that measure up impressively in any one or all of these categories. So the question remains: why are St. Catherine's and Catholic University the only two schools to have PhiBK chapters? It is true that a number of the academic leaders among Catholic institutions have never made application—but some have; and their experience is mystifying and perhaps discouraging for others.

If indifference toward Phi Beta Kappa on the part of the Catholic schools is the answer, this could be explained in many ways. One is the existence of Catholic honor and recognition groups comparable in aim to Phi Beta Kappa. In 1924, at Loyola University in Chicago, Alpha Delta Gamma was founded. Kappa Gamma Pi began in 1926, Delta Epsilon Sigma in 1939 and Sigma Beta Kappa four years later. Jesuit college students at Marquette University inaugurated in 1915 Alpha Sigma

Tau, which became national six years later, and in 1931 changed its name to Alpha Sigma Nu.

However, the only national society for students and graduates of Catholic colleges which is specifically identifiable as a scholastic honor association is Delta Epsilon Sigma. Even though the birth of DES was presided over by the National Catholic Educational Association, and despite its growth to a current total of 80 chapters, it has never been able to overtake the older honor fraternities. DES's main support so far has been the smaller schools, a situation which its vigorous national leadership is working to improve.

IT'S ALL GREEK

An argument can be made out that Catholic colleges would be wiser if they all banded together to promote a strong national honorary. Those who take this view argue that a secular honorary can never adequately symbolize the totality of values for which a traditional Catholic liberal-arts education stands. Yet the fact remains that in American society—academic or non-academic—Phi Beta Kappa has a meaning that no Catholic substitute has thus far been able to achieve. When the Catholic college graduate puts the letters Alpha Sigma Nu or Delta Epsilon Sigma on his application blank for a prized research grant or business opportunity or teaching position, the letters as well as the meaning remain “Greek” to the man who evaluates the application. This is not the case when the graduate of California or Oberlin or Maine writes down Phi Beta Kappa on his application form.

Does this place a handicap on the Catholic college candidate in his strivings in the highly competitive professional and academic world? There are many Catholic educators who think so. Moreover, their case rests on more than the “if-you-can’t-lick-em, join-em” argument. These people fully understand how thin any liberal education is that lacks the integrating disciplines of philosophy and theology. Yet they point out that in contemporary American society, *faute de mieux*, Phi Beta Kappa does stand for something in the liberal-arts tradition which is important in the scale of values and worthy of emulation.

RECALL TO TRADITION

Another reason for the indifference of many Catholic schools to Phi Beta Kappa or any kind of national organization is their seeming contentment with their own local campus honor groups—sometimes with, sometimes without Greek letters.

The indifference of a few Catholic colleges could also be traced to unpleasant past experiences. Until 1931 a Catholic college, even if interested, stood almost no chance of surviving the unfavorable votes that regional PhBK chapters could muster against unwanted candidates. But let it be remembered that any less-than-happy past relations between Phi Beta Kappa and the Catholic colleges form only a small part of a broad social pattern in American life whose complexities are perhaps best left to the sociologist of our culture.

To the extent that any Catholic university or college

today may be falling short of the highest academic ideals, the existence of Phi Beta Kappa is a gentle rebuke, whether one is interested in membership or not. Friends of Phi Beta Kappa have regretted the recent passing over of some excellent Catholic applicants because of athletic policies which may have been slightly below the ideal but certainly not scandalous, in preference to other institutions whose approximation of the liberal-arts ideal is not as immediately evident. The peccadillos that were the issue here become relative virtues when seen against the much-publicized goings-on in the Pacific Coast Conference, the Midwest's Big Ten and the South—where athletic scandals have involved a score of institutions that have chapters of Phi Beta Kappa. But even “peccadillos” are not to be tolerated in an institution which is sincerely dedicated to true liberal-arts education and which honors the hierarchy of values enshrined in it.

Phi Beta Kappa is a worthy symbol for any Catholic college, because behind PhBK is something much older and more important than Phi Beta Kappa itself. Perhaps the Franciscan and Dominican friars who created Paris and Oxford; or men like Erasmus, More, Colet, Budé and Vittorino da Feltre; or the Jesuit scholars and humanists and so many others like them who shaped the liberal-arts tradition are more aware of this than their modern descendants. It is slightly ironical that the children of the tradition should stand by indifferently while others identify themselves with its inheritance. Who, after all, should best know the meaning behind the letters of Phi Beta Kappa: *Philosophia Biou Kubernetes* —“Love of wisdom is the guide of life”?

Duties of the PhBK Committee on Qualifications as specified in the by-laws of the society:

1. The Committee on Qualifications shall consider all institutions and chapters, and shall submit to the Senate, with the complete data assembled, the Committee's recommendations concerning:

- a. Any institution found qualified for the establishment of a chapter of Phi Beta Kappa;
- b. Any institution in which a chapter is established but which is found to have lost any of its qualifications;
- c. Any chapter found to have disregarded its charter;
- d. Any other matter concerning the status and practices of any institution or chapter which is found to place in jeopardy the Society's ideals of scholarship and character and the significance of membership.

2. The Senate shall report these recommendations, as finally amended and approved by it, together with a summary of the data upon which they are based, to the appropriate district conferences and to all chapters at least six months previous to the regular session of the Council, and to the Council. . . .

ballads of st. john of the cross

OF HUNGER FOR THE COMING

Living in lively hope
with that good news from the sky,
earth saw the peonage days
pass more passably by.
Oh but hope is a humdrum food
and love is a raging fire!
The bride who would glow with the groom
knew anguish of desire.

Praying and praying again,
sighing and wan with pain,
weeping and weeping again,
night and day to exclaim
that he make up his mind and come,
join with her right away.
You could hear: O lucky in love,
if I live to see the day!
You could hear: Oh it's long enough!
You know you must come—then come!
You could hear: if a thunderclap
split heaven this minute, and him

I saw with my very eyes!—
no more misery then.
Oh the earth is a dry mouth begging.
Clouds, uncargo the rain!
Clay earth, cleave you open,
finish with thistle and thorn.
The flower that makes all earth floral—
time for the flower to be born.

You could hear: O lucky lucky
lovers to see that day—
with your own eyes your lover
hastening your way;
stand near enough to touch him,
brush by his very side,
when that mysterious stranger
hints what the night shall hide.

OF THE INCARNATION

Now as the season approached
(the date love specified)
for the ransom paid in full,
the shackles struck from the bride

who was forfeit under the law
law-giver Moses made,
the father with melting heart
after this fashion said:

My son, I have found you a bride
of your very sort, you'll find.
You will soon have cause to know
you are two of a noble kind,
differing only in flesh
(what are you but a child of sky?).
But the course of true love hints
here is a law will apply:
lovers long to become
as identical as they may;
for the more the two are one,
gayer the gala day.

Delight and love in the bride
speedily would increase
(no question at all, my son)
if she saw you a man of flesh.
I have no will but yours,
the son to the father replied.
The glories of my estate
must on your motion ride.

It couldn't be other than just
I follow as you provide.
How better let all men see
your prevalence far and wide?
How better blazon your might,
sweet reason and deep mind?
I'll carry the word to the world,
news of a novel kind:
news of beauty and peace,
range without limit assigned.

I go to be close to the bride
and to take on my back (for it's strong)
the weight of the worldweary toil
that bent the poor back for so long.
To make certain-sure of her life
I'll manfully die in her place,
and drawing her safe from the pit
present her alive to your face.

(Versions by JOHN FREDERICK NIMS)

America • FEBRUARY 22, 1958



State of the Question

CATHOLIC AND PROTESTANT VIEWS OF THE BIBLE

Catholics know that they are urged to read the Scriptures. But many have only a vague idea of the Church's legislation on the Bible or of the history of the Bible in the Church. Father Donnelly, S.J., professor of fundamental theology at St. Mary's College, St. Marys, Kansas, gives us an enlightening sketch of both.

HERBERT L. GROSSWENDT rightly says (AM. 11/16/57 p. 210) that, when a non-Catholic asks us questions,

he wants an answer right now, unfair as it may seem to you, and any proposal to meet him tomorrow night, after you've had a chance to dig up the facts, will fall flat. . . . The only happy solution is to know the answers.

Here's a question one of your Protestant brethren may ask you. On p. 98 of a book edited by Anne Fremantle (*The Papal Encyclicals in Their Doctrinal Context*, Mentor, 1956) appear the two following propositions of the Jansenist Quesnel, condemned by the Dogmatic Constitution *Unigenitus* of Pope Clement XI in September, 1713:

No. 79. It is useful and necessary at all times, in all places and for all sorts of persons, to study and understand the spirit, piety and mysteries of the Holy Scriptures.

No. 80. The reading of the Holy Scriptures is for all men.

Your educated Protestant friend knows that today the Holy See encourages the faithful to read the Bible. Neither is he ignorant of Pope Pius XII's encyclical letter on promoting biblical studies (*Divino Afflante Spiritu*, Sept., 1943), a clear call for Catholics to read and study the Sacred Scriptures. Perhaps your friend is aware that Popes Leo XIII in 1898, Pius XI in 1932 and Pius XII in 1945 granted rich indulgences, even plenary, to those who reverence the Bible and read it piously. But the Protestant is puzzled. How, he asks you, does this present-day insistence upon Bible study and reading square with the condemnation of Quesnel's two propositions?

You could answer briefly: 1) Quesnel denied papal authority; 2) he held that Bible reading was necessary for salvation; and 3) Quesnel maintained that all men, without discrimination as to

time or place, should read the Scriptures.

Quesnel's contentions are, of course, false and, as in the past, so today would be condemned as erroneous. Though your answer is by no means just a "push-button reply," it will be helpful if together we study more fully the Church's attitude toward the Bible.

The Church and Revelation

Strictly speaking, the truths revealed by Jesus and the Holy Spirit to the apostles exist only in a mind. For truth is properly in the judgment. Before any revelation was made this mind was God's alone. Being infinite love, God wished to communicate life-giving truths to men through Jesus Christ, His Son. After this revelation by Jesus and the Holy Spirit, these truths existed in the minds of the apostles, men chosen by Christ to preserve and preach His doctrine.

Preaching directly from revelation, the apostles taught these revealed truths to the early Christians. They did this first by word of mouth; and later some of the apostles, inspired by the Spirit of Truth, consigned revealed truths to writing. Thus was the early Church shaped, conditioned and educated supernaturally by the apostolic oral teachings and writings. With the death of St. John the Evangelist, the Church possessed all the truths revealed by Christ and the Holy Spirit. By the apostolic preaching and the reading of Sacred Scripture, these truths had impregnated and found common lodgment in the minds of early Christians, laity and clergy alike. Thus equipped, the Church began her journey through the temporal and local hardships of an overwhelming pagan world.

Under the guiding light of the Holy Spirit, the Church was soon able to determine which writings were inspired and hence had God as their author. This

so-called canon of Sacred Scripture was first set forth at the Council of Hippo in 393 and was confirmed at Carthage in 397 and 419. Pope Innocent reaffirmed it in 401, and the canon was restated at the Councils of Florence (1438), Trent (1546) and Vatican (1870).

Early in her life the Church realized that the Scriptures, as well as the apostolic preaching, had shaped the supernatural cadre of her belief. Since she believed that Scripture had as its author God as well as man, the Church always highly revered the Bible. It was God's word, she its servant.

From the earliest times, during the celebration of the Eucharist, selections were read from both the Old and New Testaments. It has been said that early Christian writings are so filled with scriptural quotations that from these citations alone one could reconstruct the entire New Testament. And throughout Church history, ecclesiastical authorities have insisted that priests be conversant with the Scriptures as a most important doctrinal source for their preaching.

At the Councils of Nicea (325), Ephesus (431) and Chalcedon (451), the book of the Gospels, so that all might reverence it, was placed on a royal dais in the midst of the assembled bishops. The Fathers at the Council of Trent (1545-63) discussed the Bible from February 8 to April 8, 1546. These discussions were many and long—one, that of February 15, lasted from 5 P.M. till 3 A.M. The Church has always regarded the Bible as its most precious heirloom.

The Bible in the Vernacular

Up to the time of Gutenberg (1400-1468) and his associates, Fust and Schoeffer, who brought the system of movable type to printing, practically none but manuscript Bibles existed. It has been estimated that the cost of copying the Bible by hand would run to several thousand dollars. Hence the Sacred Book was chained to a reading stand (as today are telephone books in public places) to keep it, not indeed from being read, but from being stolen.

If reading the Bible were necessary for salvation (as Quesnel held), then the saving of one's soul would seem to depend upon the invention of printing or—for pre-Gutenberg Catholics at least—upon having the considerable sum of money required to buy a Bible.

Moreover, to read the Bible profitably presupposes a certain education and the proper dispositions of soul. Beyond doubt, Christ meant salvation for rich and poor, educated and illiterate, for all people of all times and places. Quesnel could well have recalled what St. Peter (II Peter 3:16-17) says of St. Paul's letters: "indeed there are passages in them difficult to understand, and these, like the rest of Scripture, are twisted into a wrong sense by ignorant and restless minds, to their own undoing."

Early Vernacular Versions

The legislation of the Church concerning vernacular translations, which was passed at the Council of Trent, frequently repeated since then and finally set down in the Code of Canon Law (can. 1391), is that

translations of the Sacred Scriptures into the vernacular may not be published without the permission of the Holy See, or unless these translations are issued under episcopal supervision and equipped with annotations taken especially from the Church Fathers and other learned Catholic writers.

The Church has never condemned vernacular translations merely because they were vernacular. She has censured such versions because they were unauthorized, erroneous or aimed at weakening Church authority. Neither has the Church feared that Bible reading (as some have alleged) would reveal the falsity of her claims.

Some of our Protestant brethren seem to believe that vernacular translations

of the Bible began with Luther. This is not correct, though he certainly did popularize the reading of the Bible. At the Caxton Exhibition in 1877, there were on display nine German editions of the Scriptures antedating Luther's birth, and eighteen other pre-Luther editions are known (cf. Rev. Hugh Pope, O.P., *The Catholic Church and the Bible*, Macmillan, New York, 1928, p. 68). At the Council of Trent, the Cardinal of Trent, also president of the Council, insisted that there could be no question of "counting it an abuse" to have the Bible in the vernacular.

The Vatican Council in 1870, repeating and amplifying Tridentine teaching, taught that the Bible contains revelation without error. The Council reaffirmed the canon of inspired writings and, furthermore, insisted that the Church alone can authoritatively interpret the meaning of her book, the Bible.

Series of Condemnations

In 1816, Pius VII wrote to the Archbishop of Mayence, deploring the current rash of unauthorized vernacular translations. Pius VII also recalled the constitutions of his predecessors, Pius IV (1564), Clement VIII (1595) and Benedict XIV (1753), all of whom held the same as Clement XI, who condemned Quesnel's doctrine in 1713. Pius refers to this condemnation and repeats that the reading of Scripture is not necessary for salvation.

In 1824, Leo XII censured the so-called Bible Societies because of their spreading abroad "mistranslations" of

the Bible, versions filled with false notes directed against the Church. Gregory XVI in 1844 repeated this condemnation, appealing to the legislation of Trent, approved by Pope Paul IV and reaffirmed by Benedict XIV.

The Modernists were condemned by a decree of the Holy Office in 1907. Among the many condemned propositions, 19 concerned the right of unrestrained biblical exegesis, the nature of inspiration and the authority of the Church to interpret Sacred Scripture.

The Church Today and the Bible

The Church has never condemned the reverent use of the Bible, but only its abuse. True, because of cultural differences in the past, she has not always encouraged Bible reading in the vernacular as she does today. In our time, when the laity generally are better educated, the Church is eager that the faithful read and study the Scriptures, now made accessible to all in excellent vernacular translations.

In his encyclical letter on the study of Holy Scripture (*Providentissimus Deus*, Nov. 1893) Pope Leo XIII stimulated modern Catholic biblical study. In 1902 he founded the Biblical Commission "to procure . . . that the sacred texts may receive . . . that more thorough exposition which the times demand, and be kept safe not only from every breath of error, but also from all inconsiderate opinion."

Shortly afterwards, Pius X instituted the degrees of licentiate and doctorate in Sacred Scripture. Pius XI ordered that all seminary professors of Scripture must have at least one of these degrees.

Pius XII urges all bishops to promote the study of this "most precious source of doctrine on faith and morals." To encourage pious reading of the Bible rich indulgences have been granted.

Here the matter stands. The Church urges all to read the Bible, but she defends it from abuse. She guarantees its contents, for it is her book. It is her teaching that the entire Bible is inspired. From this inspiration alone it has its divine authority.

You might ask your Protestant friend how he knows that his translation of the Bible is accurate, and how he knows what books are authentic. Without the Catholic Church where would the Bible be today? The two are inseparable.

MALACHI DONNELLY, S.J.

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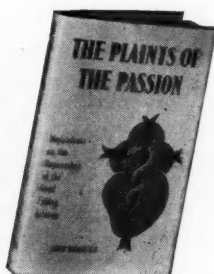
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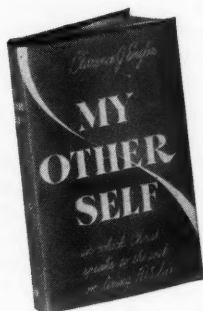
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Why Read Spiritual Books?

John LaFarge, S.J.

SPIRITUAL BOOKS have always been the world's most-read books. The world's best seller has always been, and will doubtless continue to be, the Bible, which in reality is a collection of spiritual books: 46 of the Old Testament and 27 of the New. Next to the Bible, the champion seller of all time is the little volume *The Following of Christ*, usually ascribed to Thomas à Kempis. Kempis' remark that his great joy is to be in "a little corner with a little book" (*in een Hoexken met een Boexken*) has a universal appeal. Runner-up to Kempis are classics by the saints, books like *The Introduction to a Devout Life*, by St. Francis de Sales, or the works of St. Augustine, St. John of the Cross and St. Teresa of Avila.

The plain fact is that people crave these spiritual classics, and that their craving is greater than ever. Note the popularity of the books of Thomas Merton, or the enormous vogue of the late Dr. Lecomte du Noüy's *Human Destiny*, translated into most of the languages of the globe. Publishers—the big, largely secular publishing houses—are just waking up to the extent and the insistence of this demand. But for such a wide demand there must be an explanation.

Having read and reviewed spiritual books quite a bit during my life, I would say there are a couple of good reasons for this appetite. Let me sum them up in two brief phrases: we are human, and God's grace wants to grow in us.

When we speak of the things people need because they are human, we usually have in mind principally our bodily needs. Our "human," that is to say, our physical organism puts in its claim. But that is only half, and the lesser half, of the story. We are human beings, not beasts, because we live by a spiritual and immortal soul. That spiritual part of our being feeds upon the great truths which spiritual books convey. The spiritual writings give us *substance*.

This is so true, that most people who read spiritual books with any degree of habit or regularity develop an ever deepening appetite for them. The wonderful thing about this appetite is that it is not a craving for the new and unusual. We don't become disgusted with old spiritual books because we have learned to like the new ones. On the contrary, each new book we have learned to appreciate opens up new charm in the old ones, and we want to go back and reread the old ones.

FR. LAFARGE, S.J., is AMERICA's senior associate editor.

But why, some practical-minded person will ask, do we need to read so much? Can't it all be summed up once and for all in a set of well-framed propositions, a "manual of behavior," like the directions handed to the new recruits in the Army? Again the answer is that we are human, not just creatures of soul or intelligence alone, but a baffling mixture of heaven-striving soul and image-bound body. A good, pious professor once confided to me that he could "get nothing" out of reading the Book of Job. "Why all that rhetoric?" he asked. "You could sum it all up in one proposition: take patiently the afflictions the Lord lets come upon you."

Surely the magnificence of Job might be summed up in such a fashion. But we don't *live* on summaries. We live on conversation, long and intimate conversation, with other human beings about their experiences. The great guiding truths of our faith do not impress themselves upon us by direct, mathematically exact assertion. We may have heard a certain great maxim a thousand times, yet it does not become *real and living* for us until finally it has formed itself in our hearts, in our imagination, in our many practical reasonings and in our sentiment. You can test this in a moment by quoting to yourself any one of the Eight Beatitudes from the Sermon on the Mount: or simply the two great commandments, to love God and love our neighbor.

I have said that God's grace—the light and the strength that He imparts to our lives—wants to grow in us. The grace of God wishes to build up in us the living image of Christ our Lord, and its reflection in the immaculate mirror of His Blessed Mother. As the old hymn about the Heavenly Jerusalem says, the living image is not built up by any gentle, painless process. It is shaped and forged by the tough, hard blows of our daily experience. It is God's grace that works with us and for us so as to build that image. But how can I find the meaning of it all? A few great documents do not afford the whole key. I need a dialog, a continued dialog with someone like myself, some other explorer of life's strange wilderness, who will interpret all this business for me. This is the work of the spiritual writers. In reading them, you hold dialog.

Each spiritual book enriches the other; and as you learn to know them more intimately, you will discover those which most accommodate themselves to your particular temperament. But your most fruitful discovery will be the building up in your own mind of a really great picture of the living mystery of our faith.

BOOKS

LENT: TIME FOR PRAYER AND READING

With these thoughts in mind, let's turn now to the two book lists that are provided every year as suggestions for reading, especially during the period of Lent. The lists are the Catholic Lenten Reading List, prepared by the Religious Publishers Group, and the Catholic Book Week List, drawn up by a special committee of the Catholic Library Association.

I shall not try to distinguish between the two lists, but simply take the books they have recommended and group them roughly according to subject matter.

On Prayer and the Liturgy

THE WORSHIP OF THE CHURCH, by William O'Shea (Newman, \$7), is not only a history of the liturgy, but a provocative treatment of the great themes that underlie the visible structure of Catholic worship. TRANSFIGURED WORLD, by Sister Laurentia Diggs, C.S.J. (Farrar, Straus and Cudahy, \$4), does not delve so much into the historical background, but emphasizes rather the sociological import of the liturgy.

THE RESTLESS CHRISTIAN, by Fr. Kilian McDonnell, O.S.B. (Sheed and Ward, \$3), emphasizes the basic Christian vocation, sanctity. Thomas Merton in THE SILENT LIFE (Farrar, Straus and Cudahy, \$3.50) gives an account of the monastic life in the United States. OF CELL AND CLOISTER, by Doley C. Moss (Bruce, \$4), is a comprehensive history of religious communities in the Church from the earliest times. Romano Guardini is at his magisterial best in PRAYER IN PRACTICE (Pantheon, \$3.50), and Msgr. Ronald Knox is at the top of his style (and winning spirituality) in WINDOWS IN THE WALL (Sheed and Ward, \$3.50), a series of meditations on the Blessed Sacrament.

In more popular vein, one may find many a pungent thought to vitalize a life of prayer in A DAY AT A TIME (Hanover House, \$2.95), in which Fr. James Keller presents a spiritual thought for each day. The same virtue is found in LIFE IS WORTH LIVING (McGraw-Hill, \$3.95), the fifth collection of Bishop Fulton Sheen's TV talks, and in THIS MYSTERIOUS HUMAN NATURE (Scribner, \$3.50), Fr. James M. Gillis' essays on practical ethics.



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Theology and Lay Action

Either as a "refresher" for professionals or as an introduction for seekers, Frank Sheed's *THEOLOGY FOR BEGINNERS* (Sheed and Ward, \$3) is admirable. Those looking for more basic source material will find a treasure in *ON THE TRUTH OF THE CATHOLIC FAITH* (Hanover House, Vols. 1 to 4, \$2.50; Vol. 5, \$3), a splendid translation of St. Thomas' *SUMMA CONTRA GENTILES*.

THE JOURNAL OF A SOUTHERN PASTOR (Fides, \$3.95) is Fr. J. B. Gremillion's intimate account of the work of a parish priest and a challenging answer to the question of the role of the parish in the Church.

The vocation of the layman and his apostolic role in the modern world are the burden of the following books.

LAY WORKERS FOR CHRIST, by Fr. George L. Kane (Newman, \$3), is a series of autobiographical sketches by representative Catholic laymen who describe how they put their faith into action. A CALL TO THE LAITY (Newman, \$3) is a collection of sermons, addresses and articles by Boston's Archbishop Cushing, stressing the apostolic oppor-

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tunities of the layman. In **GIANTS OF THE FAITH** (Hanover House, \$3.75), Fr. John A. O'Brien traces the influence of some famous converts, among them St. Paul, Cardinal Newman, Orestes Brownson and Isaac Hecker. One of the most profound and moving books on this topic of the vocation of the layman is Fr. Yves M. J. Congar, O.P.'s **LAY PEOPLE IN THE CHURCH** (Newman, \$6.75).

Both **A PRIEST AND HIS DOG**, by Fr. Jean Gautier (Kenedy, \$3), and **PAINTING AND REALITY**, by Etienne Gilson (Pantheon, \$7.50), deal with philosophy, though they may seem poles apart. The first meditates in unsophisticated fashion on the nature of man and animal; the second treats of what "philosophy can learn from the art of painting."

One of the most original contributions to Catholic thought is **FRONTIERS IN AMERICAN CATHOLICISM**, by Fr. Walter Ong, S.J. (Macmillan, \$2.50), a study of the intellectual challenges facing the Church in this country.

People to Emulate

There is no life of our Lord in this year's lists, so we start with a good book on our Lady. René Laurentin's **QUEEN OF HEAVEN** (Macmillan, \$2.50) is a study of Mary's role in the Mystical Body.

Good biographies of the saints abound this year. A magnificent picture-biography of St. Bernadette is the joint production of author Msgr. Francis Trochu and photographer Leonard von Matt (Regnery, \$7). Though a history rather than a biography, **THIS PLACE CALLED LOURDES**, by Sister Maureen Flynn, O.P. (Regnery, \$3.75), might well be considered here. A good study of St. Dominic is **ST. DOMINIC: PILGRIM OF LIGHT**, by Gerard K. Brady (Kenedy, \$3.95).

CROWN OF GLORY, by Alden Hatch and Seamus Walshe (Hawthorn, \$4.95), and **PORTRAIT OF PIUS XII**, by Nazareno Padellaro (Dutton, \$5), are both studies of the reigning Pontiff.

THE CASE OF CORNELIA CONNELLY (Pantheon, \$3.75) is Julia Wadham's account of the amazing life of the founder of the Society of the Holy Child Jesus. In **THE GOLDEN DOOR** (Kenedy, \$3.75), Katherine Burton tells the equally amazing story of Mother Katharine Drexel and her pioneering work for U. S. Indians and Negroes. **GREAT CATHOLICS IN AMERICAN HISTORY**, by Theodore Maynard (Hanover House, \$3.75), tells the heroic story of 21 lead-

ers, from the days of the early explorers to our own times. In **HER NAME IS MERCY** (Scribner, \$3.95), Sister Maria del Rey recounts a fellow Maryknoll nun's marvelous work of charity for war refugees in Korea.

Notable Catholics in other lands feature in the following books. **THE HERMIT OF CAT ISLAND**, by Peter Anson (Kenedy, \$4.75), records the checkered career of Englishman John C. Hawes, which finally led him into the Church and the life of a recluse. In **A GREAT TRADITION**, by the Benedictines of Stanbrook (England), is a fascinating biography of a great nun and scholar who did much for the restoration of Gregorian chant and at the same time carried on a sparkling correspondence with George Bernard Shaw (Harper, \$5). Robert Speaight's **LIFE OF HILAIRE BELLOC** (Farrar, Straus and Cudahy, \$6.50) bids fair to be the definitive study of the great stylist. In **PRIEST OF THE PLAGUE** (Farrar, Straus and Cudahy, \$3.75) Fr. Philip Caraman, S.J., carries on his studies of English Jesuit missionaries in their homeland in the 16th and 17th centuries. This hero was Father Henry Morse, S.J. **THE WALLED GARDEN** (Macmillan, \$4) is Hugh Ross Williamson's account of his progress from the Anglican ministry to the Church.



History, Old and New

A magisterial philosophy of history is contained in Christopher Dawson's **DYNAMICS OF WORLD HISTORY** (Sheed and Ward, \$6), culled from the author's writings of over thirty years. Emphasis on the interior life of the Church features in **A HISTORY OF THE CATHOLIC CHURCH**, by Fr. Ludwig Hertling, S.J. (Newman, \$7.50), and extreme readability conjoined with penetrating insight makes Msgr. Philip Hughes' **A POPULAR HISTORY OF THE REFORMATION** (Hanover House, \$4) a delight. A complete historical study of the winding sheet that supposedly covered our Lord in the tomb is provided by **THE SHROUD OF TURIN**, by Fr. Werner Bulst, S.J. (Bruce, \$4.75). A masterly treatment of the spirit of the Church from 1050 to 1350 is given us by Henri Daniel-Rops in **CATHEDRAL AND CRUSADE** (Dutton, \$10).

History is contained in **THE RED BOOK OF THE PERSECUTED CHURCHES**, by

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Albert Galter (Newman, \$5.75), a systematic study of the "Church of Silence" behind the Iron and Bamboo Curtains. Sidney Stewart's *GIVE US THIS DAY* (Norton, \$3.50) is cast in the form of a novel, but is part of today's sorry history in its account of imprisonment and heroism in a Japanese prison camp.

History of a different and novel type is given in *THE LAST MIGRATION*, by Vincent Cronin (Dutton, \$4.50). The author of *THE WISE MAN FROM THE WEST* here traces the final days of a nomadic tribe in the Near East, philosophizing on the impact of modern civilization on a primitive way of life.

Does *THE POPE SPEAKS* fall under history? Certainly the major pronouncements of Pius XII are historical documents. As collected and commented on by Michael Chinigo (Pantheon, \$4.50), they provide an authentic picture of the problems of our times and the solutions that are provided by Christianity.

Today, when we are so eager to reconstruct the picture of the early Church, Abbot Ricciotti's splendid text and commentary on the Book of the Acts comes as a great boon. His *THE ACTS OF THE APOSTLES*, translated from the Italian by Fr. Laurence E. Byrne, C.R.L. (Bruce, \$8), is most attractive.

Unpretentious in its pocket-book ap-

pearance, but remarkably rich in knowledge and very modern in idiom, is *ST. PAUL AND THE MYSTERY OF CHRIST*, by Claude Tresmontant. Translated from the French by Donald Attwater and abundantly illustrated from the great art treasures of the old French shrines and cathedrals, it is a real initiation into that mystery which St. Peter himself said was difficult to understand (Harper: Men of Wisdom series, \$1.35).



Fiction, Criticism, Poetry

What, these categories included under "spiritual reading"? Yes, for they, too, can illumine the great truths of the faith. Here are the books recommended in the CLA and Religious Publishers' lists.

Novels: Paul Horgan's *GIVE ME POSSESSION* (Farrar, Straus and Cudahy, \$3.50); *BACH AND THE HEAVENLY CHOIR*, by Johannes Rüber (World, \$3); *THE CONVERT*, by Margaret Culkin Banning (Harper, \$3.95); *THE FEAST OF LUPERCAL*, by Brian Moore (Atlantic-

Little, Brown, \$3.75); *THE FLYING SWANS*, by Padraic Colum (Crown, \$5); *THE GLORIOUS FOLLY* (a novel about St. Paul), by Louis de Wohl (Lippincott, \$3.95); *O'SHAUGHNESSY'S DAY* (about an Irish politician), by Mary Deasy (Doubleday, \$3.95); *SOUND OF A DISTANT HORN*, by Sven Stolpe (Sheed and Ward, \$3.95), somewhat reminiscent of Bernanos; and *WITHOUT LOVE*, by Gerald Hanley (Harper, \$3.50), which has overtones of Graham Greene. *STREET OF RICHES*, by Gabrielle Roy (Harcourt, Brace, \$3.95), is a series of warm sketches of life in French Canada.

Two distinguished volumes of poetry are *THE STRANGE ISLANDS*, by Thomas Merton (New Directions, \$3), and *TIME WITHOUT NUMBER*, by Fr. Daniel Berrigan, S.J. (Macmillan, \$2.75), which won the Lamont Poetry Prize for 1957. A fine volume of criticism is *THE VANISHING HERO*, by Seán O'Faoláin (Atlantic-Little, Brown, \$3.75), which traces the decline of the heroic character in the novels of the 'twenties.

There are only 40 days in Lent; so you will not read all these fine books. If you make a judicious selection and pick a few, however, you will find that both your natural life and the life of grace, which is the crown of human living, can grow and deepen through reading.

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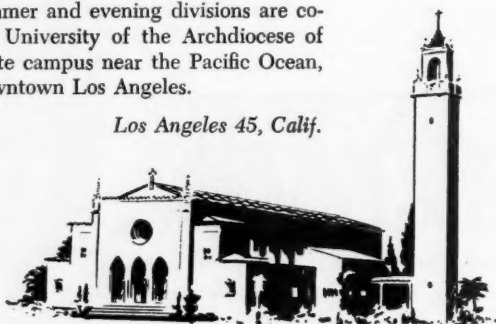
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LAS Liberal Arts and Sciences	FS Foreign Service	Mu Music	Sp Speech
AE Adult Education	G Graduate School	N Nursing	Officers Training Corps
C Commerce	IR Industrial Relations	P Pharmacy	
D Dentistry	J Journalism	S Science	AROTC Army
Ed Education	L Law	Sy Seismology	NROTC Navy
E Engineering	M Medicine	Station	AFROTC Air Force

First Fruits

REALITIES: Significant Writing from the Catholic Press

Edited by Dan Herr and Clem Lane. Bruce, 296p. \$3.95

What with all the weeping and wailing that has been going on recently about the lack of Catholic intellectuals, it is a consolation to read this new anthology of Catholic thought. This because the writers all are competent Catholics not afraid to express themselves in a vital and sometimes provocative manner. The subject material ranges from mental illness to religious art, from sex to the labor movement.

There is one disappointment: this book is billed as the best in Catholic journalism published in our newspapers and magazines between 1950 and 1957. A perusal of the contributors, however, shows that only six of them are actually active in the field of Catholic journalism. The other 19 include bishops, priests and lay educators, social workers and business executives.

This reviewer is not decrying the work of the non-journalists—far from it. The writings of Archbishop Karl J. Alter and Bishops John J. Wright, Vincent S. Waters and John King Mussio always carry authority, not only because of their office as teachers but also because of their active association with their subject material. Similarly, one can have only the greatest respect for the other clerical and lay contributors.

One wonders though, why it should be necessary to go outside of our own journalistic ranks to get the best in Catholic writing. It also seems incredible that the significant contributions to this book include articles from only two of our diocesan newspapers. Most of the other works come from specialized monthly Catholic magazines. Should we conclude from this choice of seven years of Catholic newspaper contributions that there is a dearth of good Catholic writing in our diocesan weeklies?

Perhaps this revelation might spur Catholic editors to demand of themselves and their contributors only the best in Catholic thought. This obviously would require a reappraisal of some editorial policies and a return to the major function of the Catholic press—that of informing and instructing.

These observations, of course, do not detract from the quality of the writings in *Realities*. It is one of the best anthologies published in recent times. The book is worthy of being read not only by Catholics but by non-Catholics as

well. For in this book they will find expressions of the Church in all her beauty, vitality and strength.

The book is edited by Dan Herr, president of the Thomas More Association, Chicago, and Clem Lane, city editor of the Chicago *Daily News*. They are to be congratulated on a fine selection of significant Catholic writing. One final word of praise must also go to the Catholic Press Association of the United States, which sponsored the project.

GERARD E. SHERRY

ST. JOHN OF THE CROSS

By Fr. Bruno, O.D.C. Sheed & Ward. 495p. \$6

Events in the quarter-century between the first and second editions of this definitive life of St. John of the Cross attest the timeliness and timelessness of the message and witness of the Doctor of the Dark Night. His genius for mystical theology, the practical science of union with God, charted a straight, steep course free from the extremes of naturalism and angelism.

St. John taught that growth in the life of the spirit follows upon total renunciation of the purely natural *exercise* of human faculties, not the radical destruction of their ontological reality. Stewardship must replace proprietorship. The cross embraced with love leads even here on earth to an experience through infused contemplation of the first fruits of heavenly beatitude. Unified in their source, contemplation and action are complementary expressions of an essentially apostolic and supernatural love which prompts a total gift of self to the Beloved. Both are means to the unique end: union with God in love.

As understood by St. John of the Cross, the intellectual life and the spiritual life are not opposed but help one another. In harmony with the teaching of Aquinas, however, John clearly distinguished the natural from the supernatural order and saw the process of union as the work of a vital supernatural faith.

These and other lessons come home to the careful reader of Father Bruno's painstaking and detailed biography. Hitherto unused sources skilfully and scrupulously compared with earlier works help to unravel the tangled skeins of a life closely patterned on the ideal which directs all Carmelites. And yet, according to the Postscript by Father Benedict Zimmerman, O.D.C., the "martyrdoms" of St. John of the Cross

at the hands of his brethren are still unsolved puzzles.

The precise relationship between St. Thomas Aquinas and St. John of the Cross is clarified in the introduction by Jacques Maritain. Ample notes, accurate documentation and an adequate index further enhance the value of this complete if somewhat ponderous life of the Carmelite who was canonized by Benedict XIII in 1726 and declared a Doctor of the Universal Church by Pius XI in 1926.

MOTHER PATRICIA BARRETT, R.S.C.J.



GERMAN RULE IN RUSSIA, 1941-1945

By Alexander Dallin. Macmillan. 695p. \$10

It is difficult to see how students of the Soviet Union, or those interested in the history of World War II and of the Third Reich, will be able to do without this book. This is not because the data collected by Mr. Dallin from many published, and even more unpublished sources, and presented here in a scholarly, dispassionate way, attempt to give us a novel interpretation of Nazi policies toward occupied Russia. But Dallin's impressive documentation details and confirms and, in most instances, completes and expands the previously accepted picture of the Nazi grand design.

Alexander Dallin, a son of David Dallin, is eminently qualified to write on German rule in Russia. As a research associate of Harvard's Refugee Interview Project in Europe, he had the opportunity to meet and question many eyewitnesses of his story; later, as associate director of the Research Program on the USSR, and as director of research of the War Documentation Project in Washington, he was able to exchange views with exiled Soviet scholars and consult captured German documents. In subsequent trips to Europe he met many of the protagonists of his story.

The story itself does not lack dramatic elements. Dallin first acquaints us with the setting and the *dramatis personae*. We learn of the rivalries between the party, the Army, Himmler's SS, Goebbels' Propaganda Ministry, Ribbentrop's Foreign Office and Goering's Four-Year-Plan, each of them with their own "Ostpolitik" which did not always coincide with that evolved by Rosenberg,

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America's BOOK-LOG



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FEBRUARY

The stores listed below report their best-selling books during the current month. Popularity is estimated both by the frequency with which a book is mentioned and by its relative position in each report. The point system, plus the geographical spread of the stores, gives a good view of Catholic reading habits. Appreciation for the service can best be shown by patronizing the stores.

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the administrator of the occupied territories.

In the second and third parts of the book the author shows the Nazi concept of the *Untermensch* (subject people) in actual practice. The economic aspect of the *Ostpolitik* was rather simple; it amounted to a mere colonial exploitation although in its application this policy proved to be a complete failure. The political aspect was equally simple: the Russians, as "a conglomeration of beasts," were not to be permitted any form of organization of their own. In fact, Hitler believed that after annihilation of the thin layer of the elite, the Russians would not even be capable of organization. Thus the occupied territories were subjected to a direct rule—or rather misrule—of the *Herrenvolk*.

According to Dallin, while Nazi aims of territorial aggrandizement and economic exploitation, fantastic though they were, differed only quantitatively from earlier German imperialist schemes, Nazi planners consciously rejected the traditional concept of *Kulturtrügertum*—the spreading of German culture among "backward" peoples—in favor of the ideologically conditioned and economically buttressed goal of reducing the *Untermensch* to an illiterate tool.

With regard to the Church, Nazi planners adopted a policy of fostering sects which preached non-violence, such as Buddhists and Jehovah's Witnesses; as for the other churches, "... it was logical that the primary objects of Nazi attack were the supra-national and independently powerful faiths, above all the Catholic Church."

In the latter part of the book, the author tells the not less dramatic story of how military defeats necessitated first concessions, then half-hearted reforms, and finally the formation of military units of defectors from the Red Army—when it was already too late.

Dallin's book proves beyond any doubt the criminal nature of Nazi policy toward Russia; but, as Talleyrand would have said: "It was more than a crime. It was a mistake." It was also a complete economic, military and political failure. Yet the author suggests that the Soviet citizens might have been more pro-German if wiser policies had been adopted by the Germans. This view confirms the conclusions reached by this reviewer in his own interviews with Soviet refugees.

The reader will welcome the numerous maps, charts and statistical data, not to speak of the numerous footnotes, which make the book a little masterpiece of scholarship. SERGE L. LEVITSKY

Our Reviewers

GERARD E. SHERRY is managing editor of the *Catholic Review*, Baltimore archdiocesan weekly.

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LISA FAY is a member of the P. J. Kenedy and Sons publishing house.

THE DIARY OF "HELENA MORLEY"

Translated and Edited by Elizabeth Bishop. Farrar, Straus & Cudahy. 281p. \$4.75

Intimate feminine revelations usually prove fascinating reading, even if the lady is in her early teens. This journal of a young girl who lived in a small mining town in Brazil at the turn of the century is a most interesting book, though "Helena Morley" passed a normal girlhood complicated only by the normal tragedies of growing up.

In a letter to the author (here used as a foreword), Georges Bernanos calls the quality of the book "indefinable." And it is difficult to analyze its appeal. It might lie in its naiveté—or in its truth, for life in this remote town of Diamantina high in the Brazilian mountains rings true.

Perhaps the most delightful aspect of the book is the relationship between Helena and her grandmother. Anyone who has ever experienced or been witness to a similar one will be charmed by it. For Helena is the favorite grandchild—possibly because she has least of the world's goods, and her grandmother worries about this. Or possibly because she has a native intelligence closest to that of her grandmother, and they are able to communicate on the same level.

But Helena honestly and dearly loves this matriarch of the family. The entries after her grandmother dies voice this love and her grief. In her understanding and appreciation of the sympathy extended in this first real sorrow, she takes a long step toward maturity.

Helena's style is not noticeably literary. But her diary gives us an endearing picture of an earnest, intelligent, sometimes smug and impertinent, always lovable little girl growing into charming womanhood. We are indeed indebted to Miss Bishop for bringing this little classic to the American market.

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THEATRE

THE KING'S STANDARDS. For being first to present this controversial drama to an American audience the Blackfriars are at least to be commended for their courage. The author has dramatized a recent intramural conflict in the Church, and it is as certain as death and taxes that sensitive souls will berate the 'Friars for letting Costa Du Rels wash our soiled linen in public view.

The playbill discloses that Floyd Allan designed the setting, probably his best job for the 'Friars, while credit for the costumes belongs to Bill Griffin. The direction, by Fred J. Scollay, rarely falters. With production details disposed of, attention may be called to a more important matter, the play.

As a theatre piece, the play is open to criticism on several counts, and it may be just as well to mention them at once. Its tone is pitched on an intellectual level that is probably caviar to the general taste, but your observer is not too positive on that point. Some of the characters are not clearly defined—I am not sure, for instance, whether Philippon is a Communist or a bully with a nasty temper—or they lose their personality, dwindling from characters to manikins. It seems that the author grew tired toward the end of the play or, in his haste to get on with his central theme, skimped on etching character and keeping his dialog vigorous.

The chief characters are two French worker priests, a vocation that has not been authorized on our side of the water, and a teaching priest who represents their order. The former, without concealing their identity as priests, have been working in factories and on the docks, living with their fellow workers as friends and neighbors.

They feel that they have been turning minds away from communism and, more important, winning souls for Christ among millions who formerly had not been reached by the Church. As a richer harvest looms ahead, the priest representing the order arrives to tell them that their assignments have been changed to routine parish work.

While Señor Du Rels may be casual in handling peripheral matters, he manages the crucial conflict with drive, authority and sympathy. The issue is quickly joined and swiftly proceeds to its logical conclusion. He observes his characters objectively, understands their problem and bleeds with them in their ordeal.

Excellent performances are rendered by Paul Eaton, Emmet Bain and Raph-

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ael Roget in the pivotal roles, and Hazel Wolffs is something grandish, to borrow a description from *Finian's Rainbow*, as a nosy landlady.

THE INFERNAL MACHINE, the current production at the Phoenix, is an American adaptation of a modern French version of the Oedipus legend—the tragedy of a man who killed his father and married his mother. Any further resemblance of Jean Cocteau's play to *Oedipus Rex* calls for a far reach of imagination. The characters are reduced in stature and dignity, and the changing play begins as sophisticated comedy and ends in horror drama.

Like all Phoenix productions, the play is beautifully performed. June Havoc as Jocasta, and John Kerr in the title role, are impressive in their portrayals of the doomed king and his guilt-stricken mother-wife. Philip Bourneuf wears his priesthood with dignity, and Earle Hyman, our most versatile Negro actor, is effectively ominous as a tongue-tied ghost. Joan McCracken is alluring as a flirtatious Sphinx.

The amazingly beautiful settings and chastely sumptuous costumes were designed, respectively, by Ming Cho Lee and Alvin Colt. Herbert Berghof's direction has a pizzicato lightness in the earlier scenes and a more funereal suggestion as comedy changes to drama. T. Edward Hambleton and Norris Houghton are the producers, and have again earned the gratitude of show shoppers looking for quality theatre.

THEOPHILUS LEWIS

FILMS

THE QUIET AMERICAN (*United Artists*) performs some interesting sleight of hand with a Graham Greene novel that was not calculated to endear itself to U. S. citizens anywhere.

According to the book, the American of the title was a good-hearted but ignorant young man whose altruistic, Point-Four-type meddling in the recent Indo-China war actually resulted in playing into the hands of the extremists. The climax of his ill-considered activities came when a terrorist bombing which killed scores of women and children could be laid, at least indirectly, at his door.

His chief adversary was a cynical English newspaperman who could cite disinterested reasons for wanting the American out of the way and for finally conspiring with the Communists to have

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him assassinated. The Englishman had also a highly personal motive: the American had proposed marriage to his Vietnamese mistress.

For screen purposes, adapter-director Joseph L. Mankiewicz uses the same set of facts but drastically alters the emphasis. Thus the American's (Audie Murphy) head, as well as his heart, is shown to be in the right place. And the evidence connecting him with terrorist activities is shown to have been manufactured by the Communists to trick the Englishman (Michael Redgrave) into serving their ends.

As a result, what started out as an ironic study of mixed motives becomes a morality play with considerably more clear-cut values. The American's death is unadulterated tragedy, and the Englishman is an unmitigated scoundrel. The scenarist also makes another pitch for human dignity by having the Vietnamese girl (Georgia Moll) remain faithful to the American's memory.

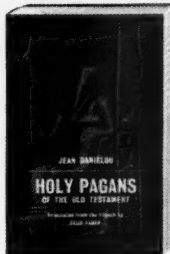
I am not sure that the story's slender framework is capable of supporting the additional moral weight. Nevertheless, the picture is worth seeing for its authentic Far Eastern atmosphere and for its disarming way of neutralizing anti-American propaganda. [L of D: A-II]



I ACCUSE and THE SAFECRACKER are two quite presentable films—both made abroad with American financing, both photographed in black-and-white, both directed by their respective leading actors and, loosely speaking, both dealing with actual historical events. They are apparently regarded by their sponsoring company, MGM, as poor financial bets in the current unstable film market. As a consequence they are slated to be released together as a neighborhood-theatre double feature, with a minimum of advance promotion and without benefit of a prior first-run engagement. To the intelligent moviegoer they offer a bargain bill of unusual interest. (With some justice, however, film executives tend to take the view

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that intelligent moviegoers don't go to the movies.)

I Accuse, starring and directed by José Ferrer, is a comparatively accurate and authoritative dramatization of the Dreyfus case. Besides Ferrer, in the role of Dreyfus, the film boasts a first-rate international cast: Viveca Lindfors as Mme. Dreyfus, Anton Walbrook as Major Esterhazy, the actual traitor, Leo Genn as Major Picquart, Dreyfus' one Army champion, Emlyn Williams as Emile Zola, Donald Wolfelt as the general who would countenance any injustice to preserve the Army's reputation, and many others. Gore Vidal's script is workmanlike rather than distinguished. Nevertheless, the facts about Dreyfus' ordeal and about the prejudice, corruption and muddled thinking in which the charges against him took root are so appalling that an even adequate presentation (and the movie is much more than that) is a sure-fire arouser of pity, terror and indignation. [L of D: A-I]

The Safecracker, a much more modest enterprise, is based on a bizarre side-light to World War II. An erstwhile honest expert locksmith turned crook is paroled from jail to do a very special job of safe-opening on a Commando raid. Thanks to actor-director Ray Milland, a British supporting cast and a taut script, the off-beat proceedings add up to an exciting, wryly amusing and finally ironic tale. [L of D: A-II]

MOIRA WALSH

THE WORD

They call us deceivers, and we tell the truth; unknown, and we are fully acknowledged; dying men, and see, we live; punished, yes, but not doomed to die; sad men, that rejoice continually; beggars, that bring riches to many; disinherited, and the world is ours (2 Cor. 6:9-10; Epistle for the first Sunday in Lent).

The missing subject of this splendid, typically Pauline passage is to be found in the preceding context. The subject is *God's ministers* or *Christ's ambassadors*. This second letter to the turbulent Christians of turbulent Corinth reveals the Apostle of the Nations as genuinely uneasy about his relationship with that particular church. In this Epistle Paul is apologetic in both senses; and when Paul grows apologetic in the popular (or unpopular) sense, he sounds convincing enough, but not very comfortable. Where, however, this extraordinary man slips into such larger considerations

—here, for example—as the qualities and qualifications of the true apostle of Christ, the authentic Pauline note is heard at once: he is richly eloquent, sure, untroubled.

The striking contrasts with which Paul describes the genuine ambassador or apostle of Christ will hold true, in some degree, of the genuine follower or disciple of Christ. For Paul is simply repeating, in glowing, ringing terms, one of our Saviour's most fundamental and most emphatic pronouncements: that the Christian life is frankly paradoxical. The radical (in every way) statement occurs in the 12th chapter of John: *Believe me when I tell you this; a grain of wheat must fall into the ground and die, or else it remains nothing more than a grain of wheat; but if it dies then it yields rich fruit. He who loves his life will lose it; he who is an enemy to his own life in this world will keep it, so as to live eternally.*

It is customary to remark about any real paradox that a) it is startling or ingenious, and b) it is exceedingly mysterious. Startling our Lord's sweeping dictum may well be for anyone who really attends to it; and ingenious, too, though we generally do not speak of Christ's declarations as being, or even appearing, any way contrived. But mysterious this paradox resoundingly is not. It is clear. It is painfully and disturbingly clear. It is not nearly obscure enough to be acceptable.

And that is the real point about the Christian paradox, whether as stated by our Redeemer or vividly documented by St. Paul: it is so very difficult to accept. All of us are pleased to *tell the truth*, so be it *we are fully acknowledged*. We are pitifully eager to *live*, and be *not doomed to die*. We are delighted to *rejoice continually* and even to *bring riches to many*; we would love to find that *the world is ours*. But where are they who for the dear love and cause of Christ are content to be labeled *deceivers*, to be *dying men*, and *punished*, and *sad men*, and *beggars*, and *disinherited*?

It is entirely understandable that weak and fearful man, even when he would love the Lord Christ, should struggle to separate the terms of the Christian paradox. But it cannot be done. These contrasted pairs must go together; they cannot be tampered with. And this very necessity our beloved Saviour asserted first of Himself: *Was it not to be expected that the Christ should undergo these sufferings, and enter so into his glory?*

VINCENT P. MCCORRY, S.J.

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